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MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani[as]

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ط لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ ط
رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ج رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا
حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ج رَبَّنَا وَلَا تُحَمِّلْنَا مَالَا طَاقَةَ لَنَا بِهٖ ج
وَاعْفُ عَنَّا وقف وَاغْفِرْ لَنَا وقف وَارْحَمْنَا وقف اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ
الْكٰفِرِيْنَ 0

Allah burden not any soul beyond its capacity. It shall have *the reward* it earns, and it *shall get the punishment* it incurs. Our Lord do not punish us. If we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people. (2:287)

COMMENTARY:

The clause constitutes a powerful refutation of the doctrine of Atonement. It embodies two important principles: (1) That the commandments of God are always given with due regard for man's cpacities and his natural limitations. (2)That moral purificvation in this world does not necessarily signify complete freedom from all kind of failings and shortcomings. all that man is expected to do is sincerely to strive for good and avoid sin to the best of his power, and the rest will be forgiven him by the Merciful God. So no Attonement is needed.

The word *kasabat* generally denotes the doing of good deeds and *iktasabat* the doing of ervil deeds. Both words are from the same root but the latter denotes greater exertion on the part of the doer. A man will be rewarded for good deeds even if they are done casually and without conscious effort, while he will be punished for his evil deeds only if they are committed deliberately and with conscious effort.

In ordinary circumstances, *Nisyan* and *Khafiah* are notpunishasble for they lack intention or motive which are necessary for awarding punishment. But here the words denote forgetfulness and error which can be avoided if due care is taken.

Al-Hadith

عَنْ اَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ اَنَّ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ لِاَبِيْ الْهَيْثَمِ بْنِ التَّيْهَانِ هَلْ لَكَ خَادِمٌ؟ قَالَ: لاَ ' قَالَ: فَاِذَا اَتَانَا سَبْيٌ فَاْتِنَا فَاُوْتِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ بِرَاْسَيْنِ فَاَتَاهُ اَبُوْ الْهَيْثَمَ ' فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِخْتَرْ مِنْهُمَا فَقَالَ: يَا نَبِيَّ اللّٰهِ اخْتَرْ لِيْ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ: اِنَّ الْمُسْتَشَارَ مُوْتَمَنٌ خُذْ هٰذَا فَاِنِّيْ رَاَيْتُه' يُصَلِّيْ وَ اسْتَوْصِ بِهٖ مَعْرُوْفًا ـ

ترمذي أبواب الذهد باب ما جاء في معيشة أصحاب النبي صلى الله عليه وسلم

Hadhrat Abū Hurairah[ra] relates that the Holy Prophet[saw] asked Abul Haisham ibn Taihān, "Do you have a servant? He replied, 'No.' The Holy Prophet[saw] told him to come when captives are brought to him. Thus, when two captives were brought to the Holy Prophet[saw], Abul Haisham came to see him. The Holy Prophet[saw] told him to choose one of his liking. He requested the Holy Prophet[saw] to select one for him. The Holy Prophet[saw] said:

اَلْمُسْتَشَارُ مُوْتَمَنٌ

The one who is consulted is a confidant

Then, he said, 'Take this prisoner, because, I have seen him offering Prayers. Treat him kindly.' "

(Tirmidhī abwābuzzuhd bāb mā jā' fī ma'ishati aṣḥābunnabī[sa])

SAYINGS OF THE PROMISED MESSIAH[AS]

Power of God and Divine Determination

God Almighty operates in this world in three capacities: one, in the capacity of God; two, in the capacity of a friend; and three, in the capacity of an enemy. His treatment of His average creatures proceeds from His capacity as God. His treatment of those who love Him and whom He loves, also proceeds from His capacity of God, but it is coloured deeply by His capacity of a friend. The world feels that God is supporting the person concerned like a friend. His treatment of His enemies is characterised by painful chastisement and such signs as indicate clearly that God Almighty is the enemy of that nation or that person. Sometimes God tests a friend of His by making the whole world his enemy and for a time subjects him to their tongues and their hands, but He does not do this because He desires to destroy His friend, or to disgrace or humiliate him. He does this so that He might show His sign to the world and so that His impertinent opponents should realise that despite their utmost efforts they were not able to harm the person concerned.

[Nuzoolul Masih, Ruhani Khazain, Vol. 18, pp. 517-518]

In the Holy Qur'an, the attributes of God Almighty are mentioned in the subjective and not in the objective. For instance, He is Holy, but He has not been described as safeguarded, because then it would have to be supposed that there was someone to safeguard Him.

[Malfoozat, Vol. IV, p. 119]

Our God has power over everything. False are the people who say that He created neither souls nor the particles of the body. They are unaware of God. We witness His new creation every day and He ever breathes a new spirit of progress into us. Had He not the power to bring into being from nothing that would have been the death of us. Wonderful is He Who is our God. Who is there like unto Him? Wonderful are His works. Who is there whose works are like His? He is **Absolute Power.**

[Naseem-e-Dawat, Ruhani Khazain, Vol. 19, p. 435]

The real cause of worship of other deities and of the doctrine of transmigration of souls is the denial of Divine attributes and considering God Almighty as disabled from exercising complete control over the universe. This latter notion gave birth to the worship of other deities for seeking the fulfilment of man's needs. For the same reason, determined changes were described as the consequence of action in a previous existence. Thus, transmigration of souls and the worship of other deities resulted from one fundamental mistake.

[Shahna Haqq, Ruhani Khazain, Volume 2, p. 407-408]

Our God possesses many wonders, but they are visible only to those who become His out of sincerity and loyalty. He does not disclose His wonders to those who do not believe in His Power and who are not sincere and loyal to Him. How unfortunate is the man who does not know that he has a God Who has power to do all that He wills.

[Kashti Nuh, Ruhani Khazain, Vol. 19, p. 21]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on October 11, 2013 in Melbourne, Australia

Shermeen Butt

Delivering his Friday sermon from Melbourne, Australia, Hadhrat Khalifatul Masih[aba] related that the Promised Messiah[as] said: 'I was sent to strengthen faith and prove the existence of God to people because the spiritual state of every nation has greatly weakened and the Hereafter is considered mere fable. Every person's practice shows that he definitely does not have the belief and reliance on Allah the Exalted and the Hereafter as the certainty he has about the world and its pomp and circumstance and the reliance he has on worldly ways and means. Tongues utter a lot but hearts are overcome by love of the world. This is the very state in which Jesus (on whom be peace) found the Jews and as it is wont of weakened faith, the moral condition of the Jews had much deteriorated and love of God had cooled off. It is the same condition in my time and I have been sent so that the age of truth and belief returns and *Taqwa* (righteousness) is instilled in hearts. These matters are the ultimate cause of my being. I have been told that having become distant, the heavens will come closer to the Earth once again.'

Hadhrat Khalifatul Masih[aba] said that those of us who claim to be in the *Bai'at* of the Promised Messiah[as] need to self-analyze as to how much are we fulfilling the objective of his advent. He said that he had come to strengthen the faith, therefore we need to analyze if our faith is inclined towards being strengthened. He said faith is strengthened by perfect belief in God, but there is too much reliance on worldly resources. Today reliance on God has become secondary while the importance of worldly people and worldly matters has become foremost. We find this to be the situation when we look around. We need to look around not to see if the world relies more on worldliness, rather we need to analyze ourselves whether we rely more on worldly sources. If we have not recognized the Being of God, as it is due, even after taking *Bai'at,* then it is of no value to call ourselves Ahmadi. If today we please our worldly masters more than God, then we do not fulfill the objective of the advent of the Promised Messiah[as]. Do we give preference to worldly rituals over faith?

The Promised Messiah[as] said: 'There is verbal professing deeming God above all, but actions show that hearts are overwhelmed by love of the world.'

It can be seen all around, among Muslims as well as non-Muslims that love of the world, idle pursuits and indecency has greatly pushed back remembrance of God. Owing to love of God, Muslims are enjoined to Pray five times a day, however it is different in practice. Ahmadis need to first self-analyze themselves whether they are trying to observe *Salat* according to the commandment of God or not. If not, then we are negating the claim of the Promised Messiah[as] that the objective of his advent was to strengthen faith in God, to bring heaven closer to the Earth. Indeed, deficiency of our faith and practices do not negate the claim of the Promised Messiah (on whom be peace) per se, but it deprives us of the blessings associated with him and it leaves our claims as mere verbal professing. Rather than scrutinize the state of others' faith, each Ahmadi needs to analyze himself as to how much is he fulfilling his pledge of *Bai'at* and the objective of the Promised Messiah[as] and is doing good works and up to what extent is he fulfilling the covenant of giving precedence to faith over worldly matters.

The Promised Messiah[as] stipulated ten conditions of *Bai'at.* He said that anyone wishing to be part of his Community should keep a strong bond with him and fulfill the ten conditions. Many a time the Promised Messiah[as] advised us stressing the point with great pathos that if those who associate themselves with him do not instill distinct change for the better after becoming Ahmadis, then there is no difference between them and the others. We should try and attain the standard that the Promised Messiah[as] expected of us.

The Promised Messiah[as] thus advised his followers: The benefit of *Bai'at* is not ritualistic. Such a *Bai'at* does not have blessings. One can only attain blessings of *Bai'at* when one progresses spiritually and connects with love and sincerity to the one whose *Bai'at* has been taken. It is most important to develop these connections. If a seeker does not develop these connections and does not make efforts then any complaint by him is pointless. Connection of love and sincerity should be developed as much as possible and one should imbibe the tenor of the one whose *Bai'at* has been taken in practice and in creed. One should swiftly turn to honesty and worship of God and hold oneself accountable from morning till evening!

The Promised Messiah[as] said not to assume that God is pleased merely by one taking *Bai'at.* Taking *Bai'at* is only the outer shell while the core/kernel is within. He said one's condition should not be like eggs which have no yolk or white and which are discarded. One should scrutinize oneself whether one is mere shell or is there a kernel within!

After taking *Bai'at* one should develop one's faith as well as love of God and borne of this love of God one should develop love of His beloved Prophet (peace and blessings of Allah be on him) and the Promised Messiah[as], *Khilafat* and love for each other.

The Promised Messiah[as] said that high standard of obedience should be attained. Obedience does not mean that while one accepts the decisions of the *Khalifa* of the time and the administration of the *Jama'at* which suit one but objects to other decisions that do not suit. If one claims to have taken *Bai'at* then one should demonstrate perfect obedience. The claim of following the person whose *Bai'at* is taken and of being a Muslim is only real when one also professes that everything one has belongs to God and is for His religion. Indeed, taking *Bai'at* signifies selling oneself!

The Promised Messiah[as] once advised a friend that change is essential after taking *Bai'at* and if no change is inculcated then the act is tantamount to deriding Bai'at. In fact only that person takes *Bai'at* whose previous life goes through a death and who starts a new life after taking *Bai'at.*

Hadhrat Khalifatul Masih[aba] said with the grace of God even today we are being granted individuals of the spiritual calibre as described by the Promised Messiah[as] which even the others acknowledge. Hazoor related some examples of this.

Our missionary from Burkina Faso writes he once went on a trip to a far off region on the border with Mali where there is opposition against us. An Imam of a mosque there said that in spite of his opposition he acknowledged that there were three excellent Muslims in the village who were exemplary and all three were Ahmadi. Thus even our opponents cannot help but acknowledge that after coming into Ahmadiyya *Jama'at* true change came in these people. It is examples such as these that further the cause of *Tabligh.* Indeed, wherever we live, we need to adopt these ways in order to further the cause of *Tabligh.* As the Promised Messiah[as] said, efforts should be made to attain the high ideals and standards that he expected from us.

The Promised Messiah[as] said that it is obligatory that man stays in such a state that even angels shake hand with him. He said after coming in his Bai'at one should be ever in awe of God's majesty which would help remove sins. He said if one was to remain worldly there was no use in repenting on his hand, because repenting on his hand demands a kind of death so that a new life and a new birth is attained. Indeed, only sincere *Bai'at* was of any consequence. He said God wants heart-felt declaration from his *Bai'at.* One who accepts the Promised Messiah[as] with sincerity of heart is forgiven by the Most Forgiving, Ever Merciful God and the person becomes like a

new born and the angels protect him. The Promised Messiah[as] advised his followers that once they accepted him they should begin to live their lives in a completely new way.

The Promised Messiah[as] said: 'The reality of Bai'at should be fully understood and it should be implemented. And the reality of *Bai'at* is that the one who takes *Bai'at* instills sincere change and fear of God and having recognized the real objective, demonstrates a pure example. Failing this, there is no benefit in taking *Bai'at.* On the contrary, such a *Bai'at* would be a greater source of chastisement, because to knowingly disobey after making a covenant is extremely hazardous.'

The Promised Messiah[as] also said: 'Taking *Bai'at* signifies being aware of the reality of *Bai'at*. Someone takes *Bai'at* in person by placing hand over hand but does not understand its real objective or does not care. His *Bai'at* is useless and it has no significance in God's sight. Another person sitting thousands of miles away takes *Bai'at* with sincerity of heart and after accepting the reality and objectives of *Bai'at*, he implements what he has declared, and reforms his practices. This person is a thousand times better than the one who took Bai'at directly but did not implement it.'

We have to set examples like the one cited earlier about far-off region of Africa where Ahmadis became so exemplary that even the opponents had to acknowledge them. One of the conditions of *Bai'at* is to enter into a bond of devotion with the Promised Messiah[as] which is over and above all other worldly bonds. This is being followed in far-off areas of the world even today. People taking *Bai'at* in the post-Soviet countries are particularly enhanced in faith and sincerity. A few of them attended Qadian *Jalsa* last year and after returning home one of them wrote that he had read about the blessed place in books and had seen it on TV but when he set foot there he felt the ambience of the time of the Promised Messiah[as] come over him. He felt he could breathe easily and could lose himself from the rest of the world. He said it was impossible to put in words what he felt.

Another Ahmadi wrote that with the grace of God he was enabled to go to Qadian and take his greetings to the *Mahdi* as the Holy Prophet[saw] had enjoined. He described his feeling of hearing *Adhan* from an Ahmadi mosque for the very first time and offering *Salat*, visiting the tomb of the Promised Messiah[as]. He wrote that the sense of gratefulness he felt could not be articulated as he visited all the holy places where the Promised Messiah[as] used to pray and live. He said the experience of being in Qadian was as if spun his head around.

Hadhrat Khalifatul Masih[aba] said many have not had the chance to go to Qadian but their sincerity and loyalty was very high and their main concern is their spirituality. When Hazoor was in Singapore a few weeks ago many Ahmadis had travelled there from Indonesia. Some could not afford the fare and they sold their property to manage the fare money. Their requests for prayers were for their children to stay firm on faith and not to waste what they had gained. Their love of *Khilafat* is intense and it is merely for the sake of Allah.

Relating more examples of new Ahmadis giving preference to faith over worldly matters Hazoor said *Ameer Sahib* France wrote that Abdul Aziz Sahib, a new Ahmadi was in search of employment for a while when he was told that Hadhrat Khalifatul Masih[aba] was going to grace *Jalsa Salana* Germany in June. He said he was going to attend Jalsa at all cost because he had a fervent wish to meet Hadhrat Khalifatul Masih[aba]. When he was later contacted regarding going to *Jalsa* he said that he had found employment that very day and if he took leave so soon after starting he may be dismissed. Hazoor said in spite of the unemployment situation in the world, especially in Europe, he still said that he would definitely go to *Jalsa* and if that meant he lost his job, so be it, he had to meet Hadhrat Khalifatul Masih[aba]. He was later enabled to take direct *Bai'at*.

Our missionary from Mali writes that a new Ahmadi Adam Sahib was asked to attend a Khuddam meeting at the exact time he had an important work meeting. He came to the *Jama'at* meeting and was delayed for his work meeting. His boss could have been annoyed with him, but he was pleased to see him and also gave him a motorbike as a reward. Adam Sahib believes this happened as a blessing of Ahmadiyyat.

Hadhrat Khalifatul Masih[aba] said that he met a few people at the Australian *Jalsa*, a couple of them were from Fiji, who were new in their employments but they left the jobs to come to the Jalsa, whereas some people in Australia did not attend *Jalsa* when they should have.

Umer Sahib from Ivory Coast wrote that days to *Jalsa Salana* Ivory Coast were getting closer but he did not have the means to travel to it. He prayed to God that His Mahdi was truthful and he wished to attend the *Jalsa* and prayed for God to provide for his travel expense. Meanwhile a non-Ahmadi acquaintance told him that he too wanted to attend the *Jalsa*. Umer Sahib had both the names registered in the *Jalsa* list. Two days remained but there was still no money for travel and he kept praying. Umer Sahib had to go to a nearby village where someone gave him 20,000 Francs and said the money was for him. 16,000 Francs paid for fare for the two and the rest of the money other expenses. Such grace of God certainly enhances faith. Likewise, suspicions can also arise in these faith-filled hearts, that God forbid Ahmadiyyat is false or any doubt about the existence of God, but these people are progressing in their faith!

Our missionary in Switzerland writes about an Ahmadi young woman living in Europe. She was acquiring professional education whilst also working in a firm. She was the only Muslim in the firm and was provided facility to offer *Salat*. While she was there, her firm suddenly grew and they added two new buildings and hired new people. The young woman declined to do mixed swimming in the sports period in the college that she attended. The college administration pressured her regarding this and complained to her employer who also pressured her and said she ran the risk of being dismissed. The young woman stayed firm on her faith and due to the harassment eventually left the job herself and joined a private college. When she left the firm, God demonstrated something amazing. The firm went into loss and employees had to be made redundant. A meeting was called to discuss the causes of the loss and someone at the meeting said it appeared as if the loss was due to the malediction of an innocent. Someone from the firm emailed her and said that she had been the topic of their conversation for a few days after she left but was then forgotten. Now that the MD had said in the meeting that it appeared the firm's loss was due to the malediction of an innocent person, she was once again being discussed by people at the firm and everyone agreed that she was indeed the innocent who had been mistreated by the firm. Meanwhile, her direct manager who had harassed her was dismissed. The young woman passed her exams with good grades. She had given precedence to God's pleasure and her worldly wishes were also fulfilled.

Hadhrat Khalifatul Masih[aba] said: 'Therein is a lesson for our young women/girls that God's blessings come your way if faith is given precedence over worldly matters. It is not essential to adopt everything of here [the West]. Adopt their good points but avoid their bad points. Girls are not forbidden from swimming, they should definitely swim but not in a mixed situation; girls should only swim with girls. Swimming is good and everyone should know how to swim. Nowadays swimming is all the rage for girls, but my grandmother used to tell me that she was a very good swimmer. There were no swimming pools in those days and swimming was done in canals. This is more than a hundred years ago when she used to swim and was a very good upstream swimmer. Our women should swim but it should be done under 'ladies only' arrangement. This can be done, I have seen in many places in Europe that effort was made and this was made possible.'

A sincere friend who is a high court judge and an appeal court judge in Ghana was paid tribute there. It was said that although he was human which meant he was fallible, but he had never committed any corruption of any kind. So much so that he did not even accept thank-you gifts. He had no element of corruption in him. Ghana Bar Association found him to be an honest, hard-working and incorruptible judge. This is the kind of revolution that comes in the lives of those who accept the Promised Messiah[as] and understand the reality of *Bai'at*. This is of course quite the opposite of how judges in Pakistan operate. They reach decisions and then alter them out of fear of the *Maulvis*. Many decisions were made in favor of the *Jama'at*, in favor of the oppressed/victims by the High Court and the Supreme Court but were later altered. It is indeed the honor of the *Jama'at* that no one can lift the finger of blame at them and every Ahmadi should try and achieve this. One of the ten conditions of *Bai'at* is that one will endeavor to benefit mankind to the best of his/her God-given abilities and powers. The president of Sierra Leone attended and addressed their 52nd *Jalsa Salana* and paid tribute to the Jama'at. He said he was there to

pay tribute to the services of the Ahmadiyya *Jama'at* to the nation and as the president wished to mention the respect the government and the people of the country had for the *Jama'at*. He said that it was a practical demonstration of the motto of the *Jama'at* 'Love for all hatred for none' that without any distinction education was being given through schools and without any distinction healthcare was provided through hospitals. He said he thanked the *Jama'at* in his capacity as the president.

Hadhrat Khalifatul Masih[as] said those with the wealth of oil did not come to help in the region but now seeing the influence of the *Jama'at* there, representatives of some Arabs have started coming there with promises of schools, colleges and hospitals. May God keep the sense of justice of the people of the region intact and may they never be unjust.

A Sierra Leone politician also addressed the 52nd *Jalsa Salana* of the country. He said that he had attended UK *Jalsa Salana* many times and was aware of the high qualities of people there and their practices according to Islamic teaching. He said all this led him to believe that Islam's future will be bright due to *Jama'at Ahmadiyya*. He said if they could not join the *Jama'at,* they should also not say incorrect things about the Jama'at borne of lack of knowledge. He said in light of the theme of the Jalsa and the posters and banners that were on display, Ahmadis truly loved the Holy Prophet[saw].

A new Ahmadi lady Ayesha Sahiba from Spain wrote to Hadhrat Khalifatul Masih[aba] that she and her Ahmadi husband lived with their non-Ahmadi in-laws. When they sit together they backbite which pains her a lot. After taking Bai'at she has stopped handshake with men, the in-laws do not like this. She wrote that the husband and wife were living in this situation with patience and asked for prayers that may God grant them a separate home where they could freely practice the teachings of the Imam of the age.

No Ahmadi girl/young woman should have any complex of any sort that they cannot greet men. When handshake with men is not allowed then this should be followed. Similarly men should try and not do handshakes with women. If God's grace is to be had, then all apparent small commandments should be followed.

A Sahib writes from India that non-Ahmadi *Ulema* (religious scholars) and extremists attacked our mission house and took over it and said they would lead Prayers and if Ahmadis wished to join they could. Not a single Ahmadi offered *Salat* behind them and stayed steadfast. How can *Salat* be offered behind an Imam who does not accept the *Imam* of the age who has been sent by God?

The Promised Messiah[as] said: 'I know very well that it is not my task to put these matters in others' hearts. And I do not have any such apparatus with which I could convince hearts of what I say.' He said: 'Thousands have developed in love and sincerity, but owing to old habits or human frailty, they partake of worldly matters in such abundance that religion is neglected.' He also said: 'Our purpose is for them to be purified and selfless to such an extent that compared to faith they do not consider worldly matters much. And all kinds of negligence which are a source of distance from God are removed. Unless this is inculcated, the situation is hazardous and unsatisfactory.'

We need to particularly self-analyze and adapt our lives according to the pleasure of God. May God enable us to do so! *Ameen*

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Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "Shall I tell you something whereby Allah wipes out the sins and raises status? They replied: 'Certainly, O Messenger[saw] of Allah.' He said: 'Performing the ablution carefully even in difficulty, frequent walking to the mosque, and waiting eagerly for the next *Salat* after one is finished. This is your striving in the cause of Allah. This is your striving in the cause of Allah.' "

(Muslim kitabuttaharat bab fadl isbaghul wud± ' 'alal makarah)

SOME TEACHINGS AND SAYING OF HADHRAT MASIH MAU'OOD[as] AND HADHRAT MUSLEH MAU'OOD[ra]

Amsul Ahmad

- "Until such time that someone who is the recipient of the Holy Spirit is raised by God after me, all of you work in unison."

[Roohani Khazain, Volume 20, Page 307]

- "The word *Rooh*" means the company of Messengers and Prophets and *Mohaddasin* (saints) an whom the Holy Spirit is descended."

[Roohani Khazain, Volume B. Page 98]

- "The door for sending down the Holy Spirit is never closed."

[Roohani Khazain , Volume 19. Pate 25]

- "lt is a superiority and specialty of Islam that for its support and reformation in every century Mujadadeen (reformers) have been descending and shall also descend in future."

[Malfoozat, Volume 5. Page 551]

- "The Holy Prophet[saw] said that Allah the Exalted sends down a *Mujadad* at the turn of each century who refreshes that part of the "being" which suffers from some disaster. This dispensation of dispatch of *Mujadadin* is in accordance with that promise of Allah the Exalted which He has commanded in "Verily We have sent down the reminder and Verily We shall protect it" in *Surah Al-Hijr* verse 10."

[Malfoozat, Volume 2, Page 355-356]

- "One wears the garments and these need to be renewed. Likewise in order to refresh the new generation, the Practice of Allah continues as such that a *Mujadad* comes."

[Malfoozat Volume 3, Paee 87]

- "The Way of Allah is as such that after sending down His Book then essentially He keeps on dispatching Prophets for its support and confirmation."

[Roohani Khazairi. Volume 6, Page 341]

- "The dispensation of Prophethood shall continue till the day of Resurrection."

[Malfoozat Volume 5, Page 698 - Spoken on 25th May 1908]

- 'Tor such a believing Muslim, who is righteous and fears God; as one should do, lt is incumbent on him to grip the rope of Allah which is Qur'an and he should not care a bit for any other."

[Roohani Khazain , Volume 8, Page 13]

- All that is in practice against the Book of God is innovation and all innovators will enter Hell. Islam means that the law which has been prescribed, nobody should deviate from it in any direction. How does anyone have the right to form *Shari'ah* again and again?"

[Malfoozat, Volume 3, Page 128]

- "Man should be a teacher of the right Precepts; maybe anybody accepts it or rejects lt. This is the way of the Prophets."

[Roohani Khazain, Volume 5, Page 259]

- "It is included in the nature of the man that when somebody gets attached to anything, then he would not detach from it. Only awareness for the search of truth gives deliverance to him from these knots."

[Tafseer Kabeer . Volume 9. Page 567.568]

- "Truth bears a fragrance and it spreads on its own."

[Malfoozat . Volume 2. Page 190]

- "lt is the conduct of men that they should admit their mistake. He is a hero and Allah the Exalted likes him."

[Malfoozat . Volume 4. Page 566]

- Only the righteous people can go along with the truthful and such are always a few."

[Malfoozat . Volume 5, Page 46]

- Whosoever approaches a truthful and confirms him, he is confirmed anew to the Messenger[saw] of Allah and his dispersed affair is gathered; and whosoever diminishes,, denies and refutes the truthful, he becomes disobedient to the Holy Prophet[saw].

[Roohani Khazain, Volume 14, Page 93]

- There is no witness except the heavenly support for the truth of the righteous. Whoso is dispatched by God the Exalted, without doubt He is with him and in a special way helps him in the arenas of duels."

[Roohani Khazain . Volume 3. Paee 478]

- "In the Books of Allah the Exalted it is written that the identification of a truthful is the Prediction and this is a big sign."

[Malfoozat , Volume 4. Page 652]

- "Nobody can be truthful unless he is of a uniform nature."

[Roohani Khazain . Volume 15. Page 621]

- "Those men who conceal the truth; they are not males rather females."

[Malfoozat . Volume 2. Paee 5551

- "Whoso does not fear God, he confronts a right matter as if he is being dragged towards death and he is saving his soul."

[Roohani Khazain, Volume 23, Page 478]

- "In the world, the most unclean and abhorred among animals is the swine, but more dirty are those people who for their selfish emotions (motives) conceal their being a witness for truth and honesty."

[Roohani Khazain. Volume 11, Page 305]

- "A dishonest person emits even more of a bad smell than a dead dog."

[Malfoozat. Volume 2, Page 1661

- "Remember that to conceal the commands of God and His Prophet[saw] and to make securing worldly wealth, eminence and offices as the purpose of life and to desert God the Exalted is not less than eating the dead and flesh of swine. As this is eating of the prohibited, the same way it is consumption of the prohibited that a person may shun speaking the word of truth."

[Tafseer Kabeer, Volume 2, Page 346]

- "That person who conceals the evidence which he possesses thus very soon will witness that fire which will be much excited for him."

[Roohani Khazain. Volume 19, Page 164]

- "The proper punishment for imposters and the habitual dishonest is this, that their ways of cheating should not be kept hidden."

[Roohani Khazain. Volume 10, Page 13]

The command of Allah the Exalted:-

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

Nay, We hurl the truth at falsehood, and it breaks its head, and lo, it perishes. (Al-Anbiya, Verse 19)

All our felicity is from Allah and in the end we proclaim that all Praise belongs to Allah the Lord of the Worlds.

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HADITH

Hadhrat Qabisah bin Mukhariq[ra] relates that I gave surety for a man that he would pay back the loan taken by him. Then he came to the Messenger[saw] of Allah and asked help in the matter. He[saw] said hold on until the charity money comes to us. Then he would order out of it some for him. He then said, "O Qabisah! It is not legal to solicit money except for three people: The one who has taken responsibility to support an afflicted person. He is permitted to solicit money up to the fulfillment of his responsibility and the person who is afflicted with some misfortune which has destroyed his goods. It is lawful for him also to solicit money till he can support a frugal living or he said until he can afford a normal living; the person who is starving due to lack of food and three respected people of the town verify that so and so is starving, he is permitted to solicit money till he can support a frugal living or he said until he can afford a normal living. If anyone other than these three solicits money, he eats that which is unlawful and displeases Allah."

(Muslim kitabuzzakat min tahal lahulmasalah)

Hadhrat 'Abdullah bin 'Umar[ra] relates that in the course of an address from the pulpit concerning charity and abstention from begging the Messenger[saw] of Allah said, "The upper hand is better than the lower; the upper hand is that which bestows and the lower is the begging one. "

(Muslim kitabuzzakat bab biyan innal yadul 'ulya khairun min yadissufla)

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MOSQUE AND ITS ETIQUETTE

Translated from Hadiqatus Salihin by: Karimullah Zirvi

Hadhrat 'Uthman bin 'Affan[ra] relates that he heard the Holy Prophet[saw] saying: "Whosoever builds a mosque for Allah, Allah will build a house like it for him in Paradise."

(Muslim bab fadl bina'al masajid)

Hadhrat Abu Sa'd Al-Khudri[ra] relates that the Messenger[saw] of Allah said: "When you see a person frequenting the mosque, bear witness to his Faith, for Allah the Exalted has said:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ

Verily, he alone is worthy of maintaining the Mosques of Allah who believes in Allah and the Last Day. (9:18)

(Tirmidhi abwabuttafir surah Al-Taubah)

Hadhrat Fatimah Az-Zahra[ra] relates that when the Messenger[saw] of Allah entered the mosque, he recited:

بِسْمِ اللّٰهِ الصَّلٰوةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ،

اَللّٰهُمَّ اغْفِرْلِيْ ذُنُوْبِيْ وَ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

In the name of Allah, greetings to the Messenger of Allah and peace be upon him. O Allah! Forgive my sins and open for me the gates of Your Mercy.

And when he exited the mosque, he recited:

بِسْمِ اللّٰهِ الصَّلٰوةُ وَ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ ،

اَللّٰهُمَّ اغْفِرْلِيْ ذُنُوْبِيْ وَ افْتَحْ لِيْ اَبْوَابَ فَضْلِكَ

In the name of Allah, greetings to the Messenger of Allah and peace be upon him. O Allah! Forgive my sins and open for me the gates of Your Grace.

(Musnad Ahmad, Hadith Fatimah bint rasulullah[saw])

Hadhrat Anas[ra] relates that the Messenger[saw] of Allah said: "It is not right to use the mosques for urine and filth. They are for the remembrance of Allah the Exalted and the recitation of the Qur'an."

(Muslim kitabuttaharat bab wujub ghuslul baul)

Hadhrat Jabir[ra] relates that the Messenger[saw] of Allah prohibited eating of garlic and onions and said: "He who has eaten of these obnoxious plants should not approach our mosque, for angels are offended by those things which offend humans."

(Muslim kitabussalat bab nahi akluththaum)

Hadhrat Abu Dharr[ra] relates that the Holy Prophet[saw] said: "The deeds of my followers were presented to me, both good and bad. Among their good deeds, I noticed the good deed of removing a harmful objects from the walkway, and among their bad deeds, I noticed the bad deed of spitting in the mosque and not covering it."

(Muslim kitabussalat bab nahi 'anilbasaq filmasjid fissalat)

Hadhrat Abu Hurairah[ra] relates that he heard the Messenger[saw] of Allah say: "Anyone who hears a man announcing about his lost property in the mosque should retort: 'May Allah restore it not to you; for mosques are not built for such a purpose.' "

(Muslim kitabussalat bab nahi 'an nashduddalah filmasjid)

Hadhrat 'Amr bin Shu'aib[ra] relates on the authority of his father and grandfather that the Messenger[saw] of Allah forbade reciting poetry in the mosque, and buying and selling, and chatting while sitting in a group before Prayer on Friday in the mosque.

(Abu Dawud kitabussalat bab tahlaq yaumul jumu'a, Mishkat, p 70)

Hadhrat Zaid bin Thabit[ra] relates that the Holy Prophet[saw] said: "O People, offer Prayers in your homes, because with the exception of the prescribed Prayers, the best Prayer of a man is that which is offered at home."

(Bukhari kitabul i'tisam bab ma yakrahu min kathratissawal)

Hadhrat Anas[ra] relates that the Messenger[saw] of Allah said: "One of the signs of Doomsday is that the people will try to excel one another in building mosques and bragging about it."

(Abu Dawud kitabussalat bab fi bina almasjid)

Friday Prayer

Hadhrat Abu Hurairah[ra] relates that the Messenger[saw] of Allah said: "The best of days on which the sun rises is Friday: on that day was Adam created, on that day was he admitted to the garden and on that day was he expelled there from. "

(Muslim kitabussalat bab fadl yaymul jumu'a)

Hadhrat 'Aus bin 'Aus[ra] relates that the Messenger[saw] of Allah said: "Your best day is Friday, so you should be diligent on that day in invoking blessings on me for your blessings are conveyed to me."

(Abu Dawud kitabussalat bab tafri' abwabul jumu'a)

Hadhrat Abu Sa'id Al-Khudri[ra] relates that the Messenger[saw] of Allah said: "A bath on Friday is obligatory on every adult."

(Muslim kitabul jumu'ah bab wujub ghuslul jumu'ah 'ala- kulli balighin)

Hadhrat Fakah bin Sa'd[ra], a Companion of the Messenger[saw] of Allah, relates that the Messenger[saw] of Allah used to take a bath on Friday, the Day of *'Arfah* (i.e., 9th of *Dhul Hijjah*), *'Idul Fitr* and *'Idul Adhiya.*

(Musnad Ahmad hadithul Fakih bin Sa'd, p 78/4)

Hadhratrat Abu Hurairah[ra] relates that on one of the Fridays the Messenger[saw] of Allah said: "Muslims!

Allah has made this day an *Eid* for you. Thus, take a bath on this day and brush your teeth."
Hadhrat Abu-

(Al-Mu'jam assaghir liltibrani bab alja' min ismuhul hasan)

Hadhrat 'Amir bin Ludain Ash'ari[ra] relates that he heard the Messenger[saw] of Allah say: "Friday is an *'Eid* day for you. So you should not fast on Friday unless you observe a fast on the day preceding or succeeding it (Friday)."

(At-Targhib wa't-Tarhib ma- ja' finnahi 'an takhsisul jumu'ah bissaum, p 250/2)

Hadhrat 'Ammar bin Yasir[ra] relates that he heard the Messenger[saw] of Allah say: "The length of a person's Prayer and the brevity of his sermon testify to his intelligence. Make your Prayer long and sermon short."

(Muslim kitabussala-t bab takhfifussalat wal khutbah)

Hadhrat Abu Hurairah[ra] relates concerning Friday that the Messenger[saw] of Allah said: "There is on that day a brief period of time during the service when whatever supplication a Muslim servant of Allah makes is granted." He[saw] illustrated with his hand about the shortness of its duration.

(Muslim kitabul jumu'ah ba-b fissa'atillati yaumul jumu'a)

Benevolence Towards Parents and Strengthening the Ties of Kinship

Hurairah[ra] relates that a man came to the Messenger[saw] of Allah and inquired: 'O Messenger[saw] of Allah! Which of all the people is best entitled to kind treatment and good companionship from me?'

He replied: 'Your mother.'
He asked and thereafter her? He[saw] replied: 'Your mother.'
He said: 'Who else after her? He[sa] replied: 'Your mother.'
He said: 'Who else?' He[sa] replied: 'Your father.'

Another version is: 'O Messenger[saw] of Allah! Who is best entitled to my kind treatment?' He replied: 'Your mother, then your mother, then your mother, then your father, and then your nearest relatives according to the order of nearness."

(Bukhari kitabul adab bab min ahqunnas bihusnussuhbah, Muslim)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "May his nose be rubbed in dust, may his nose be rubbed in dust, may his nose be rubbed in dust. People said, O Messenger[saw] of Alla-h! 'Who is that person?' He replied, 'The one who found his parents, one or both, approaching old age and did not enter Paradise (through serving them).' "

(Muslim kitabul bir walsilah bab raghima anfu min adraka abawaihi)

Hadhrat Abu Tufail[ra] relates that he saw the Holy Prophet[saw] at a place called, *Ji'irranah* distributing meat when a woman arrived. When she came close to the Holy Prophet[saw], he spread out his cloak for her and she sat on it. I asked (the people): "Who is she? They said, 'She is his[saw] foster-mother.' "

(Abu Dawud kitabul adab bab fil bir walidain)

Hadhrat Ibn 'Umar[ra] relates that the Messenger[saw] of Allah said: "The highest virtue is that a person should be benevolent towards his father's friends when he becomes a guardian (after the father)."

(Muslim kitabul bir walsilah wal adab bab silah asdifa'ul abb wal umm bihuha)

Hadhrat Sa'id bin 'Amr bin Sa'id bin Al-'As[ra] relates that the Holy Prophet[saw] said: "An elder brother has the same right over the younger ones as a father over his son."

(Murasil Abu Dawud bab fi birrulwa-lidain)

Hadhrat Abu Usaiddis-Sa'idi[ra] relates that they were sitting with the Messenger[saw] of Allah when a man of the Bani Salamah came and said: "O Messenger[saw] of Allah! Is there anything through which I can exercise benevolence towards my parents after their death? He[saw] said: 'Yes; by praying for them, asking forgiveness for them, fulfilling their pledges after their demise, exercising benevolence towards those related through them alone, and honoring their friends.' "

(Abu Dawud kitabul adab bab fi birrul wa-ldain)

Hadhrat Anas bin Malik[ra] relates that the Messenger[saw] of Allah said: "He who desires to prolong his age and enlarge his means of sustenance should treat his parents kindly, and strengthen his ties of kinship."

(Musnad Ahmad, p 266/3)

Hadhrat Anas bin Malik[ra] relates that he heard the Messenger[saw] of Allah say: "He who desires that his provisions be expanded for him or his age may be lengthened should join the ties of relationship."

(Muslim kitabul bir walsilah bab silaturrahmah)

Hadhrat Abu Hurairah[ra] relates that a man said, "O Messenger[saw] of Allah, my relatives are such that I join the ties of kinship with them and they sever them (relations), and I am benevolent towards them yet they ill-treat me, and I forbear and they are churlish against me. He[saw] said: 'If you are as you have said, then it is like you throw hot ashes (upon their faces); and so long as you continue this a Helper from Allah will always be with you against them.' "

(Muslim kitabul bir walsilah bab silaturrahmah wa tahrim qati'ataha)

Hadhrat Sa'd bin Abi Waqqas[ra] has related: "The Messenger[saw] of Allah came to inquire about my health when I was struck hard by an ailment in the year of the Farewell Pilgrimage. While talking about the severity of my illness I said: 'O Messenger[saw] of Allah, you see how ill I am. I am a rich man and no one inherits me save my daughter. May I, then, give away two-thirds of my property in charity?' He[saw] said: 'No.' I said, 'Then one-half of it, O Messenger[saw] of Allah?' Again he[saw] said: 'No.' 'Well then, one-third, O Messenger[saw] of Allah?' He[saw] said: 'One-third, and one-third is also too much or great. It is better that you leave your heirs wealthy than to leave them poor, reduced to soliciting alms from others. Whatever you spend seeking the pleasure of Allah, even a morsel of food that you put in the mouth of your wife, you will be rewarded for it.' Then I said: 'O Messenger[saw] of Allah, Will I be left behind my fellow-companions?' He said: 'You will certainly not be left behind. Whatever you do seeking the pleasure of Allah will raise your rank and status with Allah. I am hoping that you will survive to be a source of benefit for some people and others (the enemies) be harmed by you.' (Then he supplicated): 'Make perfect the emigration of my Companions, O Allah, and do not turn them back on their heels.' " But the one to be pitied was Sa'd bin Khaulah who died in Mecca, and the Messenger[sa] of Allah felt sorry for him.

(Bukhari kitabul fara'id bab mirathul binat, Muslim)

Hadhrat Abu Hurairah[ra] relates that the Holy Prophet[saw] said: "The upper hand is better than the lower hand. Give charity first to the one who is under your care. The best charity is the one that is given after taking into consideration one's own needs. Allah will give the one who will try his best to avoid begging, the strength to do so and the one who will try to be generous, Allah will make him a generous person."

(Bukhari kitabuzzakat bab la s.adaqatal a'an z.ahri ghina)

KASHTI-E– NUH, ITS EFFECTIVENESS, EMPHASIS ON REPEATED READING, INSTRUCTIONS FOR FREQUENT PUBLICATION AND THE ANSWERS TO THE OBJECTIONS

Study *Kashti-e-Nuh* repeatedly and mold yourself according to it (The Promised Messiah [as])

Abdus Sami Khan

Translated by: Arifa Haleem

The Promised Messiah[as] wrote *Kashti-e-Nuh* (Ark of Noah) at such a time (publication date 5th October 1902) when the world due to its moral deterioration and keeping back from God was becoming the victim of God Almighty's Wrath and specially India was becoming target of plague by denying a *Mamur Min Allah* (who was designated by God) .In this book, the Promised Messiah[as] wrote his message in the light of Qur'an and *Sunnah* and described that education which is necessary for the Ahmadiyya community and is a source of deliverance. According to inspirational explanations he has compared it to Kashti-e-Nuh i.e., The Ark of Noah which can save the believers from the storm of meanness. He said,

ایک طوفاں ہے خدا کے قہر کا اب جوش پر

نوح کی کشتی میں جو بیٹھے وہی ہو رستگار

(*Durre Sameen* p.144)

Thousands of fortunate souls benefitted from this book and Ahmadis were also among them and by acting upon these teachings, they according to this revelation, deserved the Protection of God.

اِنِّیْ اُحَافِظُ کُلَّ مَنْ فِی الدَّارِ

"I shall safeguard all those who dwell within the four walls of your house from plaque."

(Revelation: April 28, 1902 *Tadhkirah* (English), p.546),

There were also non-Ahmadis who by studying this book were blessed to accept Ahmadiyyat and got deliverance

The Blessed Souls

Hadhrat Ghulam Ahmad Haider Father of Mian Khuda Bakhsh Sahib resident Ahmad Nager District Gujranwala narrates: "In 1903 I became interested in prayer and started observing it .Then I saw a dream that hand in hand with an elderly person, I was performing *Tawaaf* around *Khana Ka'bah*. In the meantime a postman brought *Kashti-e-Nuh* and gave it to me. I read it carefully. The opponents started to clamor and advised that Ahmadiyya books should not be brought here. After reading the book I started reading the Holy Qur'an with translation. By finding out, *Kishti-e-Nuh* subservient to the Holy Qur'an; I decided to take Pledge of Allegiance. This postman showed me the photograph of Hadhrat Sahib and I was wonder stricken to see the photo .This photo was of the same person with whom, hand in hand I performed *Tawaaf* around *Khana Ka'bah*."

(*Al-Fazl* September 21 2001, p.1)

Malik Hasan Khan Rehan Sahib (retired police pensioner) of Chani Taja Rehan Tehsil Bhalwal was not only habitual of observing five times prayers from childhood but he was also used to observe *Tahajjud* Prayer. Before becoming Ahmadi, he always treated a senior Ahmadi officer of his department by uttering very harsh words but in response the officer always behaved well. At last the nice behavior of the Ahmadi officer worked very well and he asked him "what if the elderly noble person to whom you consider a liar, his claim

proves to be true, and then what is the use of your worship and devotion and how will you face God Almighty and answer Him?" He became fearful in his heart and he asked this officer for some books of the Promised Messiah[as]. When the Ahmadi officer gave him *Kashti-e-Nuh* to read, he became very curious and after studying one or two more books he wrote a letter to the Promised Messiah[as] for taking Pledge of Allegiance and on the next annual convention he took *Bai'at* in Qadian.

(*Al-Fazl* June 21 2002)

Respected Mian Abdul Qayyum writes, my father respected Mian Muhammad Alam Sahib (deceased) he mentioned many times to this humble person that in 1901 when he was working in police department, it was verbally known from the opponents that a Mughal *Raies* (Noble) from district Qadian has claimed to be the Mehdi and the *Ulema* (scholars) have opposed him strongly. On account of general police environment my father could not pay much attention to it .In 1908 the Promised Messiah[as] died and not only Indian but especially Punjab Newspapers also mentioned about Hazoor. At that time I became interested in getting more information about Ahmadiyyat but due to disturbing environment of the department no worth mentioning progress could be made. When round about 1919 he as an SHO Chawntera district Rawalpindi, was on duty, he suffered from severe dysentery and was admitted in the hospital. Respected Malik Ghulam Nabi father of General Akhter Ali Malik resident Pandora police station Chawntra was a well-known wealthy land lord and a sincere Ahmadi friend. Once he came to the hospital to enquire after the sickness of my father and after doing so, he on his return left there some books related to Amadiyya Movement. At that time my father had recovered, so he started to study these books (ie., *Kashti-e- Nuh*, Fatah Islam etc.) In this way he became curious to get more information. When Malik Sahib again came to the hospital, my father mentioned the usefulness of these books and wished to get more literature for study. So Malik Sahib gave him some more books of his own and some were brought for him from Qadian .Even afterwards this series of studies and mutual visits continued for a long time. Once when my father along with a police officer was coming towards Raja Bazar, there at the end of Raja Bazar, in front of Christian library, a European priest in a gathering was delivering speech about Christianity. By looking at these two individuals, he came out from the gathering, welcomed them and again started preaching. He was delivering a speech about Jesus Christ's life and his high ranking status. My companion Raja Sikander ASI Police told him that my friend is an Ahmadi, though even to this time my father did not take the Pledge of Allegiance .The Christian Priest said, I do not talk to Ahmadis and by lifting the lattice went into the library. Outside, the people were waiting that he will be coming soon but he did not come and the despaired gathering dispersed. Most probably in 1919, my father used to say that this incident had a deep effect on both of us and we thought how much fearful are these priests of Ahmadiyyat and the Ahmadiyya literature has effectively and bluntly responded to the Christian preaching. We both were satisfied with the teachings of the Ahmadiyya Community and were ready for taking Bai'at. Next day early in the morning my father wrote a letter for *Bai'at* and we dispatched it to Qadian.

(*Al-Fazl* October 1, 2001, p. 6)

Respected Chaudhry Aziz Ahmad Cheema used to narrate about his acceptance of Ahmadiyyat. He says when he was in the army then one day his senior officer called him and said, "You should watch how the subordinate unit passes its free time. He obeyed the order and saw that some people were busy in singing and merry making, some were playing cards, some were engaged in gossips, but from one of the camps voice of reciting the Holy Qur'an was coming out. He, for some time stood outside the camp, went on listening to it and then went away. The people told this man that Sahib was standing outside your camp, so today you seem to be in trouble. When that man came Chaudhry Aziz Ahmad requested him to teach him recitation of the Holy Qur'an because he was not Qur'an literate .In this way that man taught him the Holy Qur'an within twenty five to thirty days. In the meantime, partition took place and that man went away .Before his departure he left two books i.e., *Kashti-e-Nuh* and Ahmadiyyat in Chaudhry Aziz Ahmad's room and from these books he got acquainted with Ahmadiyyat. At the establishment of Pakistan, the British Government appointed him as an allotment officer. His father said to him, you have got an excellent opportunity, so first of all allot some property in your name but he refused to do so and said, "I will not breach any one's trust." Confrontation on this matter took place between him and his father, and

for some time he went away to his in-laws in Qadirabad, because at this time his father-in-law, *Subedar Major* Abdul Qadir had already been blessed with the Divine Light of Ahmadiyyat and also possessed a treasure of community books at home so there he got the opportunity to study and know Ahmadiyyat closely. He was greatly impressed by it and in 1950 he accepted Ahmadiyyat and properly took *Bai'at* and on his return to home he announced about his accepting Ahmadiyyat.

(*Al-Fazl,* September 10 th, 2004 p.3)

Its Author Cannot be a Liar

Respected Raja Muhammad Mirza Khan Sahib writes, I was about twelve or thirteen years old when along with some other boys I was grazing cattle in the fields of my village (Adowal, Daden Khan, District Jhelum) we boys started playing some game together and did not pay attention to the cattle. After some time I saw that at some distance my cattle had reached the crop of Raja Hayat Khan, an elder of our community. I ran towards my cattle. From the other side Raja Hayat Khan also came running from his *Dera* and before I reached there, he made the cattle run towards me and by recognizing me and in a very angry and harsh tone he said to me, "O, *Mirzaiyya Qadiania.*" At that time I was not only a child but also a guilty one, so I remained silent and came back home with my cattle and Raja Hayat khan went back to his *Dera.*

When I concentrated on the words of rebuke then I thought "O *Mirzaiyya"* is a part of my name but why did he say "*Qadiania",*I could not understand it what this *Qadiania* is and why did he use this word for me because before this I never heard such type of rebuke in my life. Any how these harsh words forever got printed on my heart and mind but it was beyond my comprehension what this thing was. Time passed on and the second World War started in 1939. In 1940 at the age of nineteen years I was recruited in the army and in 1942 we were taken to Italy. In this period we lived in countries like Egypt, Libya etc. My respected friend, Syed Shabir Hussain Shah *Hawaldar* of Sialkot was also residing with me. One day I saw a small book lying near Shah Sahib and I picked it up. When I saw the book's name *Kashi-e-Nuh* and its author Mirza Ghulam Ahmad Qadiani's name on the title page, I remembered Raja Hayat Khan's old rebuke "O, *Mirzaiyya,* O, *Qadiania.*" At that time the old scene came before my eyes and in my heart I said, this is someone who is Mirza Qadiani and in reality he exists. I decided that I will read this book very carefully so that I could know who this Mirza Ghulam Ahmad Qadiani is and what has he written in this book, so that I could guess what type of rebuke Raja Hayat Khan's was. I asked my friend to lend me that book for reading .He gave it to me and I started reading it very carefully. The only purpose of reading this book was to get some opportunity and reply back to Raja Hayat Khan. But at that time I did not know how God's Holy Will was treating me and no one knew that God Almighty by showering His Own Blessings had decided to heal my spiritual diseases by turning Raja Hayat Khan's rebuke into an antidote. I very truly and honestly say that as I went on reading the book, my instinctive truth (which is present in every human being) was coming closer to Divine Guidance and at last I got "*Shrah Sadr*"(Divine Advice) , ie. The true teachings of this book and its author can never be false; because these words themselves are speaking out that they are of the true ones. So on the same day in 1945 I wrote a letter to Qadian for taking Pledge of Allegiance.

(*Al-Fazl* August 3, 2006, p.5)

In another article he writes, and then I gave *Kashti-e-Nuh* to respected Sardar Khan. Before this we both were completely unaware and unacquainted with Ahmadiyyat. Whatever was written in this book, it impressed me so much that I immediately took the written Pledge of Allegiance and after a few months Sardar Khan Sahib also took the written *Bai'at.*

(*Al-Fazl* June 28 2001)

Respected Ahmad Ali Ahmadi Sahib Secretary Ahmadiyya community Ludhe ke Naveen District Lahore writes that on September 9th 1927 Mr. Samuel Asmat, Superintendent Boarding Mission High School Clark Abad District Lahore accepted Ahmadiyyat through me. He is an inhabitant of Sihal Sial District Jhang. He wrote his auto biography and handed it over to me. It is as the following:

After the death of my parents, while I was playing outside Jhang, the priests caught me and brought me to Lyallpur and there they kept me in Lyallpur Mission. At that time I was nine or ten years old. After two years I was sent to Gujranwala but after a few weeks I was sent to Clark Abad District Lahore. All this time I was kept under strict security and interaction with Muslims was not allowed. I spent

a full eight years in Clark Abad .Two years ago I worked as a preacher too. I was also given the responsibility of working as a Superintendent Boarding Mission High School Clark Abad. Now after reading many books of the Promised Messiah[as] e.g., *Kashti-e-Nuh,* which I have been reading secretly, I accept Ahmadiyyat. As far as possible, I have researched it completely. It is requested to the friends to pray for my steadfastness.

(*Al-Fazl* October 12, 1927 P.9)

Have Full Faith

Mr. Muhammad Din Sahib Head Constable Police Gujarat Mahmoud Abad Post Office Kala Gujran District Jhelum writes about his departure, By swearing to God I write that at this time I am about fifty years old. A long time ago when I was still young, I used to study "*Azala Auham*" and "*Kashti-e-Nuh*". Some doubts about Jesus Christ's birth to Hadhrat Maryam in the text of *Kashti-e-Nuh* grew in my mind. During this time, I saw a dream at night that I am going to Village Jada which is to the West of our village. When I reached my field, a respectable old man with a white beard and white dress came near to me and, greeted me by saying "*Assalamu Alaikum*"and said, look boy the doubts that are growing in your mind, they are only satanic whispers. Remove them from your heart and have full faith in Hadhrat Masih Mau'ood[as] .This is the same Promised Messiah[as] about whom prophecies have been made. I warn you not to leave this path.

(*Basharaat Rehmania*, vol.1 p.102)

Your Mirza Was a Wali

Respected Doctor Syed Hamidullah Nusrat Pasha Sahib writes about his father Hadhrat Syed Ullah Pasha,

"Immediately after becoming Ahmadi my (deceased) father wrote letters of invitation to his father, siblings and other loved ones. In the beginning the reaction was very severe but my father answered the relatives' every effort of breaking ties with nice and noble treatment. The relationship between the treatment of my paternal relatives and the behavior of my father remained like fire and water. From the time of *Bai'at* to death even the long period of half century could not make my father run out of patience and courage. Though the differences remained there but gradually the opposition lessened. Once my father gave Hadhrat Masih Mau'ood's[as] book, *Kashti-e- Nuh* to my grandfather, Syed Hussaini Sahib to read. When he read a particular text, he could not remain silent and spontaneously said to my father, *Waw*, your Mirza was a *Wali* (saint).

(*Al-Fazl* March 8, 2003)

The status of *Kishti-e-Nuh* in literature

By being impressed by the writings of the Promised Messiah[as] a well-known great critic Mr. Waqar Azeem once said in his classroom, status wise Mirza Ghulam Ahmad's[as] writing is not less than any of his contemporaries but we ignore it due to prejudice. That time is quite near when the literary writings will be judged by excluding prejudice from the literature

(*Al-Fazl* March 29th, 1959 p.3)

(Monthly Ansarullah March 1973)

Persuasion of Reading

Kashti-e-Nuh is such an effective and comprehensive book that the Promised Messiah[as] encouraged his friends to read this book again and again.

Three Advices for Every Ahmadi

On November 8th 1902, Muhammad Rafique Sahib B.A, and Muhammad Karim Sahib from Komo Nakhair arrived here and both of them at the time of *Fajr* Prayer took *Bai'at* at the hands of the Promised Messiah[as]. when they had taken the Pledge of Allegiance, Hazoor said, "Read our books properly so that you could become familiar with them and always act upon the teachings of *Kashti-e-Nuh* and continue sending me letters."

(*Malfuzat* vol.2 p.502)

While explaining to young men the ways to avoid sins, the Promised Messiah said, "Whatever advices are written in *Kashti-e-Nuh*, read them once daily because this is also a treatment to protect you against sins.

(*Malfuzat* vol.2 p.399)

He said, this is what has been revealed

إِلَّا الَّذِينَ عَلَوْا بِاسْتِكْبَارٍ

"Except such as think highly of themselves out of arrogance.", and it is a very terrifying view, so it is necessary to read *Kashti-e-Nuh* again and again and read the Holy Qur'an and act according to it. No one knows what is going to happen. Whatever curse you had to take from your community, you have already taken but what if even by having this

curse your case does not get clearance from God Almighty and you do not come under the blessings of His Mercy and Grace, then it is more troublesome and difficult situation.

(*Malfuzat vol.2 p.407)*

He said, "I have again and again reminded my Community; do not rely on *Bai'at* only because unless you go deep into its reality, you will not get deliverance. A person who is satisfied with the surface knowledge, he is deprived of its core or depth. If the disciple himself is not the doer then the glory of the spiritual guide will not be beneficial for him. When a doctor gives a prescription to someone but he leaves it in the niche, then he will not get any benefit from it because the benefit lay in acting upon that which was written on it but he himself lacked in action . So read *Kashti-e-Nuh* again and again and make yourself according to its teachings.

(*Mulfuzat* vol. 2 , P.541)

Sayings of Hadhrat Musleh Mau'ood[ra]

In the convention of 1929, *Syedna* Hadhrat Musleh Mau'ood[ra] laid special emphasis on reading *Kashti-e-Nuh* and in 1930 he instructed every Ahmadi to read this book. He said, next year all the Ahmadis whether they are literate or illiterate, should read or listen to *Kashti-e-Nuh* written by the Promised Messiah[as] . So every year a book should be fixed for reading, then all the people will become acquainted with all the books of the Promised Messiah[as]. The people who are present here they should listen and those who are not present here make them know that next year the reading or listening of *Kashti-e-Nuh* is obligatory for every Ahmadi. It can be completed in a maximum three hours and this is not a big thing."

(*Al-Fazl* January 13, 1930

Method of the Companions

So the elderly Companions of Hadhrat Masih Mau'ood[as] acted upon this method. On July 8th 1950, Master Abdur Rehman wrote a will in the name of his family which was related only to the religious matters. In this will he emphasized, 'If you wish to have a share in the blessings of the Companions then study *Kashti-e-Nuh* like us. I still read it once or twice a year and in the blessed era of Hadhrat Masih Mau'ood[as] while reading *Kashti -e-Nuh* we used to underline the guidelines and after a week we judged ourselves as to whether our fault was removed or not and whether goodness was born in us or not. The companions always practiced this and I also tried to reform myself by underlining some of my defects and shortcomings that was the reason why some times at home I used to impart knowledge from this book of Hazoor's and sometimes from the other ones."

(*Rufaqa Ahmad* vol 7, P.3)

The True *Kashti-e-Nuh*

In September 1902 a priest John Hugh Smith Piggott from London claimed to be a Messiah. Hadhrat Mufti Muhammad Sadiq Sahib[ra] wrote a letter to Mr. Piggott and wished to know more about his claim. In response his secretary sent him a letter and two published ads. On November 11th, Hadhrat Mufti Sahib[ra] read these letters to the Promised Messiah[as] .The Title of Mr. Piggott's ad. was in the English words which means *Kashti-e-Nuh* (Nooh's Ark).

The Promised Messiah[as] said, now our *Kashti-e-Nuh* will overcome the fake one. The Europeans used to say that the false Messiahs will be coming. So the first false Messiah has come in London. His was the first step on this land but afterwards there will be ours, that of the true Messiah[as] and it is in the Traditions that *Dajjal* will claim prophet hood and divinity.

(Malfuzat vol.2 p. 512)

Kashti-e-Nuh Should be Published Frequently

On November10, 1902 Respected Khwaja Kamal ud Deen met Hazoor before *Magrib* Prayer and narrated about Peshawer and Kohat that most of the ads which are published in *Zamima* (newspaper supplement) Shehna Hind Mareth against Hazoor, they are read with the view as if they are Hazoor's ads. Due to this misunderstanding these thoughts about Hazoor are on the minds of the tribal people that God forbid, Hazoor has forgiven fasting to his *Khuddam* and they made other allegations too .In short the ads have been written in such a format and title that the people in general consider it a deception and it is also thought that the text and writings belong to Hazoor. The Promised Messiah[as] said that *Kashti-e-Nuh* should be frequently distributed and this is enough. Khwaja Sahib said, I have seen a good looking person who after reading the book, *Kashti-e-Nuh,* commented that it is a nice book but only if at the end the donation for constructing a house was not mentioned. I answered him, has Mirza

Sahib demanded even a coin from you, or you have given any coin to him? Hadhrat Mirza Sahib has addressed those people who are spiritually related to him and if a father demands two thousand rupees from his sons and constructs a house will this act be considered objectionable? He did not answer and kept quiet.

(*Malfuzat* vol.2 p.508)

Reaction of the Opponents.

The Promised Messiah[as] gratefully acknowledged the measures taken by the British Government about the mass vaccination against plague but instructed his community not to be vaccinated and said, that God will protect those who follow my teachings and this will be the sign of my truth. The opponents created a great fuss. When Mustafa Kamal Pasha, editor of Egyptian journal *Al-Liwa* came to know about the instructions of Hazoor even he objected and said that by prohibiting his community from vaccination against plague he has abandoned the means and this is against the teachings of the Holy Qur'an.

On November 29, 1902 the Promised Messiah[as] joined a group of his friends and went for a walk with them. With reference to the last night's newspapers, *Civil Military Gazette* and *The Pioneer* the dangerous results of the vaccination against plague that were read out to him showed that in spite of vaccination nineteen deaths had occurred in Malikwal. Hazoor said, "It is a great blessing that it is very clearly written in our *Kashti-e-Nuh* that if except Heavenly vaccination and parallel to it there is any other way that can be more beneficial against plague then our claim is false. The Government spends thousands of rupees on the arrangement of this vaccination but the result is very clear.

It is God's strategy that many prominent biased newspapers even Al-Liwa have also written an article against our *Kashti-e-Nuh* but have they not been disgraced? Truth is so awesome that it makes the mouths shut .Let us see what else Al Liwa writes and will it still be embarrassed or not? Wait for one or two days and see what happens. When I feel a little better then after finding out the detailed facts about the deaths, I will present them to *Al Liwa* .This will be a great setback for it. This is Allah's power and His doing."

(*Malfuzat* vol.2 p. 546)

In its response the Promised Messiah[as] wrote a book in Arabic language and entitled it "*Mawahab-ur-Rehman*". It was published in January 1903. In this book he gave detailed and logical answers to the objections of the above mentioned editor. He also mentioned about his beliefs, education for the community and the signs that appeared in last three years.

Academic Beams

Even the non-Ahmadi authors greatly benefitted from this forceful book of the Promised Messiah[as] and without mentioning Hazoor's name and without giving book's reference they entered its teachings in their books. For example, many citations about the wisdom that lies in the timings of five prayers in Islam were written in *Maulana* Syed Nazirul Haq's book *Al-Islam* . (p.686-688)

Without any reference, he wrote the same article in his book "Commands of Islam in the Eye of Wisdom."(49 - 51)

G, M. Mufti, the editor weekly "*Quaid* " Muzzafar Abad Azad Kashmir wrote some forceful citations of Hadhrat Masih Mau'ood[as] in his editorial of August 23 under the title of "The Wrath of God."

The elderly Kashmiri journalist, Mir Abdul Aziz Sahib Editor weekly "*Insaf*" Rawalpindi revealed the reality of this plagiarism and strictly condemned it by publishing the images of the citations of *Kashti-e-Nuh* and editorial.

(*Insaf* April 22, 1976 p.6)

Malian Maki Sahib , editor, *The Muslim Digest* of South Africa wrote an editorial in July and August 1990 Issue which was taken from the English translation of *Kashti-e-Nuh.*

Search for *Kashti-e-Nuh*

The reality is that the journey of *Kashti-e-Nuh* continues and millions of souls are attaining peace, but the people are still in search of *Kashti-e-Nuh* and when they do not get it they become disappointed. According to the present social situation Mr. Murtaza Barlas Sahib, expresses his feelings in the verses like this,

اب نوح نہیں جو ہمیں کشتی میں بٹھا لے

ورنہ کسی طوفان کے آثار تو سب ہیں

جس شاخ پہ بیٹھے ہوں اسی شاخ کو کاٹیں

(Al-Fazl, September 13, 2013)

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DOMESTIC VIOLENCE: TYPES, CAUSES, AND REMEDIES

Salima Shahnawaz, Nashville, TN

Domestic violence has unfortunately become more and more common throughout time. Therefore, knowing the definitions, types, and causes of domestic violence, is important to better understand why such incidents are consistently occurring across the world and in various cultures. We can also try to implement appropriate remedies for such acts.

Definitions:

Domestic violence is also known as domestic abuse, family violence, spousal abuse, and intimate partner violence. It is a behavior which involves the abuse by one partner against another in an intimate relationship, such as marriage or within a family. According to Merriam-Webster dictionary, domestic violence is "the inflicting of physical injury by one family member on another, also a repeated/habitual pattern of such behavior." The US Office on Violence against Women defines domestic violence as a "pattern of abusive behaviors in any relationship that is used by one partner to gain or maintain power and control over another intimate partner." Based on the above references it can be seen that domestic abuse is merely not defined as physical/verbal abuse against only women, as is commonly thought. Either gender can be victims of such abuse; however women are most commonly the affected ones.

Forms

All forms of domestic abuse usually have one purpose: to gain and maintain control over the victim.

Physical Abuse: This is when there is bodily mistreatment or injury of another person. It is used to punish, harm, dominate, and control others in a relationship. Other forms of abuse may be constantly occurring, while physical abuse happens occasionally. Physical abuse includes kicking, hitting, slapping, punching, pushing, burning, and acid throwing. Now a days, the act of acid throwing has become very common in rural areas of Pakistan, India, and Bangladesh.

On the other hand, in healthy relationships, physical contact is used to love, nurture, and help those around you. There is no place for abuse and physical harm.

Verbal Abuse: A form of emotionally abusive behavior involving the harsh and degrading language. Verbal abuse includes the act of threatening and aggressive actions, such as name calling, blaming, cursing, ridicule, disrespect, and criticism. Dowry violence and is also a form of verbal abuse, that has been common in South Asia. Verbal abuse can cause extreme emotional damage.

In a healthy and respectful family unit, partners and family members should adopt the habit of expressing their emotions and feelings of love with "soft" words. Positive and constructive criticism should be used when needed and they should avoid degrading the other person.

Financial Abuse: The restriction and misuse of finances when one intimate partner has control over the other partner's access to economic resources. People who practice this type of abuse, often hide their assets, such as bank accounts, stocks, bonds, and property, for fear that their loved ones will misuse them. The financial abuser may also take money from their working spouse and refuse to share the income they receive. They may spend money freely on themselves and not on the welfare of the family unit. In addition, the abuser may also put the victim on an allowance and closely monitor how the victim spends money, mostly without his/her consent.

As a positive approach, joint decisions on finances include and consider both partners and members of the family.

Social Abuse: Any behavior that threatens a person disrespectfully in the presence of others. It is done with the intention of damaging social prestige and image. It can also involve displays of affections that you have asked your partner to refrain from, in public. One partner or family member, monitoring and controlling, the other's social activities,

is also considered social abuse.

In healthy relationships, there is respect and positive interaction with social groups to develop growth and confidence.

Religious Abuse: The restricting or prohibiting of a partner or family member's religious practices to gain control in a relationship. Spiritual abuse includes excessively criticizing another's religious practices and/or beliefs. A common pattern of spiritual abuse is the misuse/misinterpretation of religious doctrine. Religious abusers try to dictate and coerce others to practice their religious beliefs. They demand undesirable activities from others, for the purpose of religious rituals. Some religious abusers wrongly interpret the idea that there is "female submission to males". In fact, the abuser will often use other religious references for their advantage, which can result in violence.

A positive approach is to respect differences in religious beliefs and practices among family members and intimate partners.

Emotional Abuse: Also known as psychological abuse, it means to disturb or hurt the partner or family member emotionally and mentally. Degradation in any form can be considered psychological abuse. It includes deliberately doing something to make the victim feel embarrassed and unworthy, give constant negative criticism, name calling, undermining the victim's self esteem, controlling the victim's freedom, and scolding others for petty thing. Emotional abuse also included conflicting actions or statements, which are designed to create insecurity in the victim. Obsessive behavior is also considered as psychological abuse. Being excessively preoccupied with another person's thoughts and actions is obsession. Obsessed people try to monitor and control your actions to eliminate their fears and anxieties.

Members of healthy relationships develop positive skills for coping with jealousy and obsession and controlling their own emotions. They do not reflect their own problems on worries onto their loved ones. They work together to communicate any problems.

Sexual Abuse: Considered as any undesired interaction initiated by a partner or family member. Any situation in which force or threat is used to obtain participation in unwanted activity, even if that person is an intimate partner; it is an act of aggression and violence. Sexual harassment is also a form of abuse.

In normal relationships, there is respect and understanding for other's wishes and feelings. Communication and cooperation are very important to mutual happiness in this regard.

Causes

There are many different causes of domestic violence. It can originate from either partner in a marriage or family members. Any of the following causes may become an issue for violence.

Biological: These factors include genetics and brain dysfunction. Genetic tendencies are a possible cause and often violence and temperament are transmitted from generation to generation in a cyclical manner.

Environmental: People who observe their parents abusing each other may incorporate abuse into their behavior within the relationships they establish as adults. Also children, who grow up in harsh environments, will most likely reflect this in their dealings with other adults later on. The Social Learning Theory suggests that if one observes violent behavior, one is more likely to imitate it.

Financial: Financial issues are the major cause of violence in every society and culture. Social stresses, due to inadequate finances may increase tension. Families and couples in poverty may be more likely to experience domestic violence due to increased stress and conflicts about finances. It also includes no-budgeting and lack of cooperation in spending money.

Alcohol and Drug Abuse: Although alcohol and drug abuse are destructive to all individuals, they increase the potential for damage to an already failing relationship. While intoxicated, abusers tend to be violent more frequently and inflict injury. They also become aggressive more easily with their partners.

Mental Illness: Many psychiatric disorders are risk factors for domestic violence, including personality disorders (paranoia, schizophrenia, and bipolar, etc.) It is estimated that at least one-third of all

abusers have some type of mental illness.

Cultural Influence: In some cultures, domestic violence, the need of power and control over the partner, is considered "male privilege". It is also expected that women will be beaten or harmed for certain behavior as a part of cultural tradition. This is seen in many rural/uneducated parts of Asia and Africa. Patterns that establish obedience, secrecy, loyalty, and male dominance may be rooted in one's society or family.

Psychological Problems: Many cases of domestic violence occur due to psychological problems, which include obsessive behavior, sudden bursts of anger, depression, anxiety, poor impulse control, and suspicious and aggressive personalities. According to surveys and research, psychological problems are increasing globally due to the stress of economic and personal complexities of life.

Jealousy: Many cases of domestic violence occur due to jealousy, when one partner is suspected of being unfaithful. It also happens when one partner is doing better than the other (socially or financially)

Childless Partners: This type of abuse usually arises when a male partner becomes violent toward his wife, who is unable to bear his children, no matter the reason. In some cultures, violence also happens after a man demands a second marriage in order to maintain his lineage.

Miscellaneous factors

- In-laws conflicts over different issue and lack of dowry according to the expectations.
- Extreme implementation of religious beliefs with a rigid attitude.
- Lack of mental harmony
- Illogical and defensive behavior
- Difference in intellectual level
- Lack of coordination and mutual understanding
- Stubbornness and rigidity in behavior
- Lack of patience and tolerance caused by hypersensitivity and immature thinking
- Communication gap between partners or family members
- Inferiority complex within a relationship that sometimes creates great disagreement
- Unequal social, economical, and educational backgrounds
- Religiously, morally, and socially unacceptable behaviors and habits

Remedies:

It is suggested that couples and families seek advice from other loved ones or professionals if they cannot work though their problems together. As common as abuse is, many people are unaware as to whether or not they are actually a victim. For those that do, often times they are too scared or afraid to seek help, or do not know where to find it.

There are many community organizations which work to prevent domestic violence by offering safe shelters and preventions programs. Many of these programs will often help battered women to recuperate and start new lives. Depressed and negatively affected children of violence may also need professional care and therapy. It is important to work with a counselor or therapist who has proper training in abuse and violence.

Abusers seeking to undergo therapy have many options, including psychological counseling, support groups, and rehabilitation. In cases of severe mental illness or distress, psychiatrists may work with these abusers and treat with medications.

Domestic violence and abusive behavior has profound consequences for the lives of children, individuals, families, and communities. Its effects are profound and long lasting. With family and community support, often times a positive change can happen.

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HELP HUMANITY FIRST

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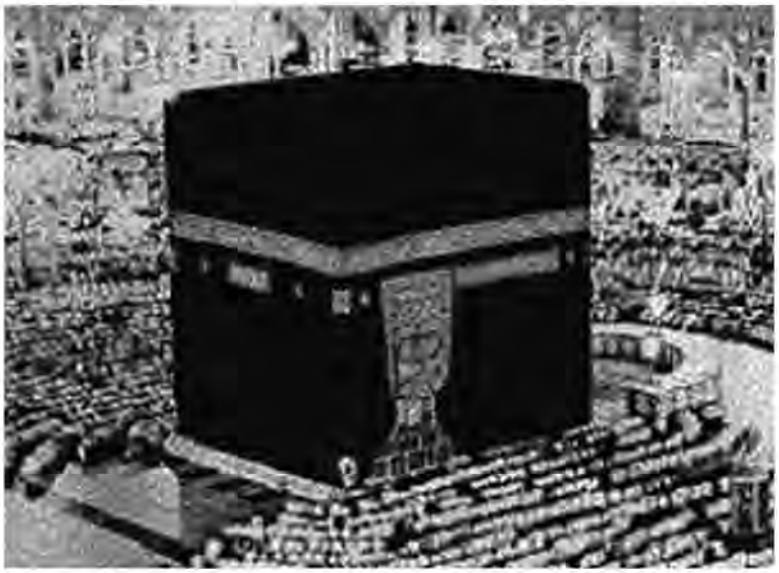
FREEDOM OF SPEECH: A CORE ISLAMIC VALUE

Zia Shah, M.D.

And if you are in doubt as to what We (Allah) have sent down to Our servant (Muhammad), then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful. (Al Quran 2:24)



Those of us, who have seen the Message movie, about the life of the Holy Prophet Muhammad and most of the Muslims have, would recall a scene, when the companions of the Prophet are saying the creed of Islam, in the courtyard of *Ka'bah*, "There is no god but Allah and Muhammad is the Prophet of God," and the non-Muslim Meccans start throwing stones at them and start beating them.

This physical struggle is going on as the main character of the movie, who is the uncle of the Prophet Muhammad[saw], Hamza, who is not a Muslim yet, enters the courtyard of *Ka'bah* and says tauntingly to Abu Jahal, one of the main leaders of the Meccans, "He is the bravest man in the desert, when he meets unarmed men!" Abu Jahal retorts, "Muhammad is a liar," to which Hamza responds, "Where is the lie and where is the truth, when it has not been spoken yet. You do not let him speak."

We find in the early history of Islam and all of the Holy Prophet Muhammad's[saw] life that he was a great champion of free speech. How else would he propagate his religion, in Arabia?

The religion started with one man and everyone else was on the other side of the river, in a manner of speaking.

The famous British apologist for the Holy Prophet Muhammad wrote, in his book, On Heroes, Hero-Worship, and The Heroic in History:

Much has been said of Mahomet's propagating his Religion by the sword. It is no doubt far nobler what we have to boast of the Christian Religion, that it propagated itself peaceably in the way of preaching and conviction. Yet withal, if we take this for an argument of the truth or falsehood of a religion, there is a radical mistake in it. The sword indeed: but where will you get your sword! Every new opinion, at its starting, is precisely in a minority of one. In one man's head alone, there it dwells as yet. One man alone of the whole world believes it; there is one man against all men. That he take a sword, and try to propagate with that, will do little for him. You must first get your sword! On the whole, a thing will propagate itself as it can.

There are at least five places, where the Holy Quran claims its uniqueness and puts out a challenge to non-believers to produce its equal:

And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful. (Al Quran 2:24)

Do they say, 'He has forged it?' Say, 'Bring then a Surah like unto it, and call for help on all you can besides Allah, if you are truthful.' (Al Quran 10:39)

Do they say, 'He has forged it?' Say, 'Then bring ten Chapters like it, forged, and call on whom you can beside Allah, if you are truthful.' (Al Quran 11:14)

Say, 'If mankind and the Jinn gathered together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another.' (Al Quran 17:89)

Do they say, 'He has fabricated it?' Nay, but they would not believe. Let them, then, bring forth an announcement like this, if they speak the truth! (Al Quran 52:34-35)

This challenge has never been met in fourteen hundred years, but, there is another aspect to this challenge. This enshrines the freedom of speech of every non-believer in the eyes of everyone who believes in the Holy Quran to be the literal word of God.

If this is not freedom of speech, I do not know what is! Any man has a God given right to produce the equal of 'word of God,' even though Allah says that no one can succeed at this.

Prof. Laura Vaccia Vaglieri, who was a professor at the University of Naples, has the following to say in praise of the Holy Qur'an:

For the book, besides its perfection in form and method, proved itself beyond imitation even in its substance. In it, among other things, we read a forecast of future events, and a description of events which had taken place centuries before but were generally ignored. There are frequent references to the laws of nature, to various sciences, both religious and secular. We find there vast stores of knowledge which are beyond the capacity of the most intelligent of men, the greatest of philosophers and the ablest of politicians. For all these reasons the Quran could not be the work of an uneducated man, who had spent all his life in the midst of an unrefined society far away from men of learning and religion, a man who always insisted that he was but a man just like any others, and, as such, unable to perform miracles unless he had the help of Almighty God. The Quran could have its source only in Him Whose knowledge comprehends everything in heaven and earth.[1]

But, a permission has been given to every non-Muslim, to claim in any Muslim country that the Qur'an is the word of Muhammad and not God and that he or she is going to produce its equivalent or something equal to part of it.

No *Mullah* dare take this right away from them, in defiance of the fact that God gave them this right, Himself.

I suggest that if any Mullah goes against the word of God, he should be charged with blasphemy and given a taste of his own medicine!

On a more serious note, what is blasphemy? Encyclopedia Britannica defines it as follows:

Blasphemy is irreverence toward a deity or deities and, by extension, the use of profanity.

In Christianity, blasphemy has points in common with heresy but is differentiated from it in that heresy consists of holding a belief contrary to the orthodox one. Thus, it is not blasphemous to deny the existence of God or to question the established tenets of the Christian faith unless this is done in a mocking and derisive spirit. In the Christian religion, blasphemy has been regarded as a sin by moral theologians; St. Thomas Aquinas described it as a sin against faith. For the Muslim it is blasphemy to speak contemptuously not only of

God but also of Muḥammad.

The Holy Qur'an says that Jesus was a noble prophet but also stresses time and again that he was not god and argues against his divinity.

It offers scores of arguments and in one place says that he had human needs, like eating, therefore, he was not God:

The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away. (Al Quran 5:76)

Now, if a Muslim was to stress Jesus' human vulnerabilities a little more, by pointing out his birth from female passage or his regular need to attend to call of nature, a zealous court made of right leaning Christians, may find it blasphemous.

This would certainly upset 1.5 billion Muslims that an articulate argument from the Holy Qur'an got someone on the death row, if the Christians follow the "Muslim," style of capital punishment for blasphemy.

But, then the Muslims need to examine, what impressions their zealous courts, create for the 5.5 billion non-Muslims.

It seems in our global village, unless, we are to kill all religious discussion and communication, blasphemy laws are not tenable. Especially, when we appreciate that most communications in discussion forums now occur across country borders, rather than within.

Yet, several recent incidents have drawn international attention to laws and policies prohibiting blasphemy – remarks or actions considered to be contemptuous of God or the divine. In a highly publicized case last summer, for example, a 14-year-old Christian girl in Pakistan was arrested and detained for several weeks after she was accused of burning pages from the Qur'an.1 In neighboring India, a man reputed to be a religious skeptic is facing blasphemy charges because he claimed a statue of Jesus venerated by Mumbai's Catholic community for its miraculous qualities is a fake.2 The man reportedly is staying in Europe to avoid prosecution.3 In Greece, a man was arrested and charged with blasphemy after he posted satirical references to an Orthodox Christian monk on Facebook.4

Pakistan, India and Greece are not alone in actively pursuing blasphemy prosecutions. A new analysis by the Pew Research Center's Forum on Religion & Public Life finds that as of 2011 nearly half of the countries and territories in the world (47%) have laws or policies that penalize blasphemy, apostasy (abandoning one's faith) or defamation (disparagement or criticism of particular religions or religion in general). Of the 198 countries studied, 32 (16%) have anti-blasphemy laws, 20 (10%) have laws penalizing apostasy and 87 (44%) have laws against the defamation of religion, including hate speech against members of religious groups.

Laws Against Blasphemy, Apostasy or Defamation of Religion, 2011

	Number of Countries	% of Countries
No laws	104	53%
Yes, any of the following laws^	94	47
Blasphemy	32	16
Apostasy	20	10
Defamation of religion, including religious hate speech	87	44
	198	100

Numbers add to more than the total and percentages add to more than 100 because countries can penalize in multiple ways.

^This line represents the number or percentage of countries in which laws against blasphemy, apostasy or defamation of religion were present in calendar year 2011.

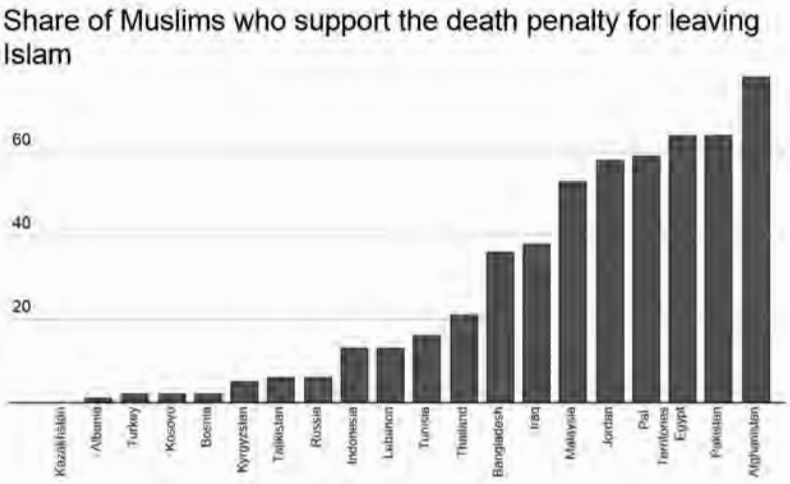
Question: Does any level of government penalize the defamation of religion, including penalizing such things as blasphemy, apostasy, religious hate speech and criticism or critiques of a religion or religions?

Pew Research Center's Forum on Religion & Public Life

The previous study found that countries that have laws against blasphemy, apostasy or defamation also are

more likely to have high government restrictions on religion or high social hostilities involving religion than countries that do not have such laws. This does not mean that laws against blasphemy, apostasy and defamation of religion necessarily cause higher restrictions on religion. But they do suggest that the two phenomena often go hand-in-hand: countries with laws against blasphemy, apostasy or defamation of religion also tend to have higher government restrictions on religion and higher social hostilities involving religion.

Despite these wide spread laws in many Muslim countries, the variability in prevalence of these ideas, shows a lack of consensus about punishment of blasphemy and apostasy, among the Muslims.



One of the questions, which Pew asked of Muslims in 38 countries from Europe, Asia, Africa and the Middle East, was whether or not they support making sharia the official law in the country. In many countries, the answer was overwhelmingly yes, although Pew notes that many respondents said sharia should apply only to Muslims and, just as importantly, that "Muslims differ widely in how they interpret certain aspects of sharia, including whether divorce and family planning are morally acceptable." Many respondents reject the stricter laws and punishments for which sharia is often, fairly or unfairly, known in the West. In other words, just because some people say they support sharia law does not mean they want to make their neighbors live in a 9th-century-style caliphate.

Still, amid an otherwise innocuous or even reassuring report, Pew's study found some disturbing details. One that jumped out for me was the alarmingly high share of Muslims in some Middle Eastern and South Asian countries who say they support the death penalty for any Muslim who leaves the faith or converts to another.

According to Pew's data, 78 percent of Afghan Muslims say they support laws condemning to death anyone who gives up Islam. In both Egypt and Pakistan, 64 percent report holding this view. This is also the majority view among Muslims in Malaysia, Jordan and the Palestinian territories.

It's important to note, though, that this view is not widely held in all Muslim countries or even among Muslims in these regions. In Bangladesh, another majority Muslim South Asian state that has a shared heritage with Pakistan, it is about half as prevalent, with 36 percent saying they support it. Fewer than one in six Tunisian Muslims hold the view, as do fewer than one in seven Muslims in Lebanon, which has a strong Christian minority.

The view is especially rare among Central Asian and European Muslims. Only 6 percent of Russian Muslims agree that converts from Islam should face death, as do 1 percent of Albanian Muslims and, at the bottom of the chart, 0.5 percent of Kazakhs.

Article 18 and 19 of the Universal Declaration of the Human Rights state:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

As most countries are signatory of the Universal Declaration of the Human Rights, one can clearly argue that laws against blasphemy and apostasy are against the spirit of International Law.

Robert P. George wrote in a recent Op-Ed in Christian Science Monitor:

As the UN General Assembly begins its new session, a colossal gulf is again visible – a gulf between what international human rights law and UN resolutions say, and what some member nations do. A concrete effort must be made by the international community to close this gulf.

One glaring example is how some countries treat people who dare to express dissenting views about religion. A number of nations uphold and enforce laws that punish their own citizens for religious dissent or what they view as deviance from sacred norms. Under such laws and practices, dissidents may find their views labeled as blasphemous, defamatory, or insulting to religious symbols, figures, or feelings. If they are tried and convicted, some face draconian punishments, including execution.

Death Penalty for Leaving Islam

Among Muslims who say sharia should be the law of the land, % who favor the death penalty for converts

Based on Muslims who favor making sharia the law of the land.
*Based on Muslims who favor making sharia the law in Muslim areas.
^Interviews conducted with Muslims in five southern provinces only.
Results for Azerbaijan not shown due to small sample size.

PEW RESEARCH CENTER Q79a and Q92b.

But, it seems *Mullahs* in Pakistan are in love with their blasphemy laws and do not want to give those up, despite the wide spread condemnation that they have received.

Pakistan's constitutionally mandated Council of Islamic Ideology (CII), in their strange twist of logic, told the government, anyone who wrongly accuses a person of blasphemy against Islam must be executed — a measure intended to protect innocent people who are often killed by mobs.

The CII demanded the measure after endorsing Pakistan's blasphemy laws, which allow a death sentence for people found guilty of desecrating the Qur'an, the Prophet Muhammad[saw], mosques or Islamic beliefs.

It seems that *Mullahs* want someone to die, if not the accused, at least the accuser!

On the other hand, one finds that there are laws against anti-Semitism and denying of the holocaust, in the West that cherishes its freedoms.

What is so wrong about anti-Semitism and denying of the holocaust that we need to legislate these issues? May be the answer lies in the 2,000 years history of anti-Semitism in the Christian world, which most recently manifested itself, as holocaust.

Speech against a minority or a twisted presentation of their beliefs can lead to discrimination, exploitation,

murder, mayhem and genocide and not necessarily in that order!

So, from this we can draw that no one approves of hate-mongering and sometimes hate-mongering touches the limits of legality.

Perhaps my right to swing my fist or my stick ends where the other man's nose begins.

Many a problems can be tackled if we follow the Golden rule and allow each one the same rules and stop claiming exceptionalism and veto rights. It is obvious to everyone that one cannot shout fire in a crowded theater and then there is the saying, 'loose lips sink ships.'

The phrase originated on propaganda posters during World War II.[1] The phrase was created by the War Advertising Council[2] and used on posters by the United States Office of War Information.[1]

The most famous poster that helped popularize the phrase (pictured at right) was created for the Seagram Distillers Corporation by the designer Seymour R. Goff (also known by the pseudonym "Ess-ar-gee" or Essargee). [3] This type of poster was part of a general campaign of American propaganda during World War IIto advise servicemen and other citizens to avoid careless talk concerning secure information that might be of use to the enemy. [4] The British equivalent used variations on the phrase "Keep mum,"[5] while in neutral Sweden the State Information Board promoted the wordplay "en svensk tiger."

The gist of this particular slogan was that one should avoid speaking of ship movements, as this talk (if directed at or overheard by covert enemy agents) might allow the enemy to intercept and destroy the ships.[6]

There were many similar such slogans, but "Loose lips sink ships" remained in the American idiom for the remainder of the century and into the next, usually as an admonition to avoid careless talk in general.[6][7]

Where the limit of freedom of speech ends and the jurisdiction of 'Law and Order' starts and what is proportionate punishment for perjury and like, is up to the learned men and women of Law to decide, after detailed debates in legitimate and respectable courts.

But, I am here to claim that polite exposition of ones religion and exposure of others' religions, respectfully done, is certainly within the limits of freedom of speech, otherwise, soon enough there will be limits on how to think and perceive!

Epilogue

I believe there should be no blasphemy laws. There are laws against hate mongering and slander and if someone is accused of those crimes, he or she can be prosecuted under those laws.

I conclude with the following verses of the Holy Quran, where God challenges the non-believers of the time, to bring forth their arguments. The Quran invites them, to not only bring a few arguments, but to bring a whole book, in favor of what they claim:

Now ask them whether thy Lord has daughters whereas they have sons. Did We create the angels females while they were witnesses? Now, surely it is one of their fabrications that they say, 'Allah has begotten children;' and they are certainly liars. Has He chosen daughters in preference to sons? What is the matter with you? How judge ye? Will you not then reflect? Or have you a clear authority? Then produce your Book, if you are truthful. (Al Quran 37:150-158)

If writing a book against the claims of Allah, in the literal word of God, the Holy Quran, is not freedom of speech, I do not know what is?

Reference

1. Laura Veccia Vaglieri. An Interpretation of Islam. First published in 1957. Goodward books, 2004. Page 42-44.

MEMORIES OF ABU (GRANDFATHER): MALIK M. NAEEM ADVOCATE

Sarah Malik
(Daughter of Faisal Malik of Philadelphia)

Memories are like a box of *mithai*. Once you open the box, you can't stop. You close your eyes and enjoy each piece of *mithai* as if it is your last piece. Likewise, when I close my eyes and think of Abu, a flood of memories goes through my mind. When there is no memories left to explore and I have taken a bite out of every *mithai*, I close my box and save the rest for later. Each memory echoes how one person made a big difference in my life. When Abu was here, I didn't realize how important his everyday lessons were for me. But as I look back and reflect today, I understand that whatever he did, it prepared me for the future.

When Abu arrived from Pakistan, he used to open his suitcase right away. That would fill everyone with excitement because we all knew that Abu had something for each person. From the youngest kid to all the adults, Abu had a surprise for everyone. More than half of his suitcase was full of goodies for others. It goes to show that he thought of everyone when he came to America and did not want anyone disappointed. Although Abu was tired from the long journey, he put his relaxation aside and focused on everyone's happiness. As Abu handed out his gifts, he would share stories about his travel and how he was really happy to see all of us. It would always be thrilling to play with new toys and share what we got. The scent of Pakistan would spread from his suitcase through every corner of the house. I can never forget that aroma because it was a direct reminder of Abu. When everything was distributed and settled, everyone would gather around and talk the rest of the night. Once Abu came, everyone knew that it was going to be a fun summer. Whenever Abu came he brought happiness because he thought and cared for everyone. He got everyone something special and that taught me a very important lesson. Whenever you go somewhere to meet family or friends, always get a little something for everyone because it's always the thought that counts. This is my favorite piece of *mithai* because I can close my eyes and sit right next to Abu as he opened the suitcase of happiness

During his trip, Abu would constantly be looking for things to take back to Pakistan for his extended family and friends. Whether that person was a tailor or a close relative, Abu got a little something for everyone. I remember helping Abu pack his baggage and again more than half of the suitcase was for other people. In fact, he would leave most of his clothes behind in order to make room for the gifts. We knew he was going to come back next summer so he should just keep his clothes here. Even though Abu soon would be seven seas away, I knew he was still thinking about the people in his everyday life.

When Abu would be leaving for Pakistan after an exciting summer with us, he always wore his best suit and dressed very formally for the airport. He always said that it is important to dress nicely for travel because you need to be presentable when going into public. And when people see you, they should realize that you are an important person. Once everyone was dressed and ready to go, we used to offer *Du'a* (prayer) for a safe travel back. Abu led the *Du'a* before leaving which always ensured us that the trip was going to be safe. As soon as Abu ended the *Du'a*, it was certain and understood that Abu was going to come again next summer. When we settled into the car and headed for the airport, Abu gave each kid a dollar. It did not matter that we got just a dollar, the money value did not matter. What did matter was that he wanted every kid to be cheerful even as he was leaving. He knew we were going to miss him, so he wanted to make sure we were in a good mood before he left. This made me realize that you always have to make people around you smile in order to make yourself satisfied. When Abu made others happy, he was happy. Throughout his travel he was thinking of everybody, and that was why Abu had a great time every summer. That was why we looked forward to seeing him.

That was why Abu made a big difference. That is why we remember him today.

At the end of his last trip, I remember taking Abu to the airport like it was yesterday. I remember driving to the airport like it was an hour ago. I remember waiting for the plane and hearing all the announcements like it was a few minutes ago. I remember waving goodbye as Abu walked away like it was a mere second ago. And when I close my box of *mithai* that second will always be there and it will never be fully eaten.

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Hadhrat Jundab[ra] relates that during a military engagement, a finger of the Holy Prophet[saw] was injured. Addressing the finger he[saw] recited:

هَلْ اَنْتِ اِلاَّ اِصْبَعٌ دَمِيْتِ

وَ فِيْ سَبِيْلِ اللّٰهِ مَا لَقِيْتِ

You are nothing but a finger, which has been bled and has been hurt in the cause of Allah

(Muslim kitabul jihad bab ma laqiyannabi[saw] min adhil mushrikin wal munafiqin)

Note:

It is stated in *Usud Al-Ghaba* that a toe of the foot of the Holy Prophet[saw] was injured.

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MANNERS OF DRESSING

Hadhrat Ibn 'Abbas[ra] relates that the Messenger[saw] of Allah said: "Wear white clothes for they are the best among your dresses and use these as shrouds for your dead."

(Tirmidhi kitabul jana'iz bab ma yastahib minal akfan)

Hadhrat Umm Salamah[ra] relates that out of all garments the Holy Messenger[saw] of Allah liked the shirt best.

(Tirmidhi kitabullibas bab fil qamis)

Hadhrat Abu Sa'id Al-Khudri[ra] relates that when the Messenger[saw] of Allah wore a new garment he would name it, for instance, turban, or shirt or cloak and would supplicate:

O Allah! Yours is the praise that You have given it to me to wear. I beg of You its good and the good of the purpose for which it has been made, and seek Your protection against its evil and the evil of the purpose for which it has been made.

(Tirmidhi kitabullibas bab ma yaqul idha labis thauban jadid)

Hadhrat Anas[ra] relates that the Messenger[saw] of Allah permitted Zubair and 'Abdur Rahman bin 'Auf to wear silk because they suffered from an itch.

(Bukhari kitabullibas bab ma yarkhasa lirrijal minal hair lilhikkah)

Hadhrat 'A'ishah[ra] relates that Hadhrat Asma' bint Abu- Bakr[ra] visited the Messenger[saw] of Allah while she was wearing thin clothes. The Messenger[saw] of Allah averted his gaze from her and said: "O Asma-'! It is not proper for a girl who has attained puberty that any other part of her body besides this and this part of her body is visible. And He[sa] pointed towards his face and both of his palms"

(Abu Dawud kitabullibas bab fima tubdil mirata min zinataha-)

Hadhrat 'Abdullah bin 'Abbas[ra] relates that the Holy Prophet[saw] cursed women who ape men and men who ape women.

(Abu Dawud kitabullibas bab filliba-s binnisa'')

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RULES AND REGULATIONS QADH'A BOARD USA, DISPUTE RESOLUTION AND JAMA'AT INVOLVEMENT

Mubarik Ahmad Malik,
***Nazim Qadha'a* Board *Jama'at-e-Ahmadiyya* USA)**

General

Information in this section is provided for the members to strictly adhere to these guidelines before approaching the *Qadha'a*. The information details the process to be followed by the members at Local and National Headquarter (NHQ) level:

1 If the parties involved cannot resolve the dispute among themselves, an effort (as applicable) must be made to resolve it at the Local Level, i.e. by parties' elders, by *Jama'at* President/Secretary *Umoor Amma*/Secretary *Tarbiyyat* etc.

2. If there is no dispute resolution at the Local Level, the dispute must be sent for arbitration/resolution at the National Level for this purpose. Complete written correspondence must be sent to the attention of respected *Ameer Sahib* at 15,000 Good Hope Road, Silver Spring MD 20905, Fax 301-879-0115.

3. Every appropriate effort will be made at the National Level for an amicable resolution, and/or arbitration, through the Secretary *Umoor Amma*/Secretary *Tarbiyyat* or other available means as decided by respected *Ameer Sahib*.

Hadhrat Khalifatul Masih V[aba]'s Directive:

1. Hadhrat Khalifatul Masih V[aba] has totally restricted Ahmadis to take any dispute of a routine nature before a worldly court. If there is a hindrance in bringing a dispute to the *Nizam-i-Jama'at*, and respected *Ameer Sahib* USA's written permission has been obtained in advance, only then can a dispute be taken to a worldly court.

2. If a party takes a dispute to a worldly court without respected *Ameer Sahib* USA's written permission, a disciplinary action will be taken against the party. In this case, the *Jama'at* will not hear that dispute, regardless of dispute to be dealt by the *Umoor Amma* or the *Qadha'a*.

3. Based on this directive of Hazoor[aba], the Presidents of *Jama'ats* are the eyes and ears of the *Nizam-i-Jama'at*. They are required to report to respected *Ameer Sahib* USA such cases after full scrutiny. A lack of action or overlook by a President in such cases can create severe problems.

Cases which cannot be heard by the *Qadha'a*:

1 If any of the parties refuse to sign the "The *Qadha'a* Board USA Arbitration Agreement", *Qadha'a* cannot accept that case.

2. If any of the parties have taken their dispute to a worldly court, the *Qadha'a* cannot hear that case.

3. If a dispute has reached the level of police intervention, the *Qadha'a* cannot hear that dispute.

Qadha'a Disputes:

1. Matrimonial disputes such as *khula/talaq* (divorce), domestic disputes, financial disputes etc. of a routine nature are some of the examples that can be requested for a *Qadha'a* decision.

2. Any complaint/correspondence pertaining to *Qadha'a* issues should be sent directly to the *Nazim Qadha'a* Board at the following address:

Mubarik Ahmad Malik
3056 Queensberry Drive, Huntingtown, MD 20639
Phone: 410-414-5118, Fax: 410-535-2364, Email: mubarik1976@gmail.com

Processing of Complaint:

1. After the receipt of dispute complaint/correspondence from a member (the plaintiff), the *Nazim Qadha'a* Board will send that complaint/correspondence to the other party (defendant) for written response (*jawab daawa*) within a reasonable time frame. The *Nazim Qadha'a* Board will also send "The *Qadha'a* Board USA Arbitration Agreement" to both parties for signature.
2. After the receipt of information in 1 above, the *Nazim Qadha'a* Board will then appoint a *Qadhi Awwal* (judge) as appropriate from among the pool of *Qadhis* approved by Hazoor[aba] to hear the dispute.
3. The appointed *Qadhi Awwal* will set up an appropriate date and location for a hearing of the case to take place at the earliest convenient time. Disputing parties will be allowed to bring any witness(es) to the hearing as they wish. The parties must submit names of all such witness(es) to the *Qadhi Awwal* in advance of the hearing date and get their approval.
4. The *Qadhi Awwal* shall inform the parties in writing (email/postal mail) regarding hearing date of the case. A gap of at least 3-4 weeks for the parties, who have to travel by air to attend the hearing and at least one week otherwise, shall be given between the notice of hearing and its actual occurrence.
5. After receipt of the case from the *Nazim Qadha'a* Board, the *Qadhi Awwal* shall inform parties about his plan for processing the case.
6. If a party cannot attend the hearing based on a reasonable excuse (only decided by the *Qadhi Awwal*), the party can send a representative/*Wakeel* (attorney)/*Wali* (guardian) to attend the hearing. *Wakeel* (attorney)/*Wali* (guardian) can also accompany the parties at the hearing if the parties choose to bring them along at the hearing. The parties must submit names of all such persons [representative/*Wakeel* (attorney)/*Wali* (guardian)] to the *Qadhi Awwal* in advance of the hearing date and get their approval.
7. In matters of *khula/talaq*, no *Wakeel* (attorney) is allowed to represent either party to plead their case. According to Hadhrat Khalifatul Masih II[ra], it is the duty of *Qadhi Awwal* that he should try to resolve the matter as a father to both parties. He should consider husband of the girl as his son and the girl as his daughter. Just as father admonishes his children, similarly *Qadhi Awwal* should exhort the parties to adhere to moral values. Every effort should be made by the *Qadhi Awwal* that the parents of either party do not interfere in the case
8. The *Qadhi Awwal* will render his decision in the most reasonable time frame and provide the decision to the *Nazim Qadha'a* Board who will then inform the disputing parties.
9. For necessary facilitation in reaching a decision to the case, it must be understood that if any of the disputing parties choose not to provide any written response (*jawab daawa*) or response to the correspondence sent by the *Nazim Qadha'a* Board or appointed *Qadhi Awwal*, or does not attend any of the hearing(s) without a reasonable excuse (only decided by the *Qadhi Awwal*), an ex parte (one sided) decision is very likely.

Appeal Process:

1. The *Qadhi Awwal's* decision can be appealed by informing the *Nazim Qadha'a* Board within 30 days of receipt of the decision (within USA) and 45 days (outside USA).
2. In case of an appeal, parties shall be advised that the appellate hearing is not a retrial. Therefore, the only testimony that will be heard is which is relevant to the items being appealed. The appealing party will have to clearly point out the items in the decision being appealed and the logic behind each item being appealed.

3. Again, in case of an appeal, none of the parties are entitled to introduce any new material except in a case where the new material was not available earlier, or, if it is considered by the Appellate Board that it is necessary to enter the new material in the case file in order to meet the demands of justice.
4. The parties shall not be allowed to repeat testimony already presented before the *Qadhi Awwal* since the appellate board has already read the original testimonies.
5. In the case of an appeal against the decision of *Qadhi Awwal*, the case will be referred to First Appellate Board called "*Muraafi'a Oula*", consisting of 2/3 members of the *Qadha'a* Board as appointed by the Chairman *Qadha'a* Board.
6. After receipt of the case from the *Nazim Qadha'a* Board, the Chairman Appellate Board shall inform parties about his plan for processing the case.
7. An appeal to the decision made by the First Appellate Board (*"Muraafi'a Oula")* can also be lodged within 45 days of receipt of the decision, by informing the *Nazim Qadha'a* Board.
8. The "*Muraafi'a Oula*" decision can be appealed to the Highest Appellate Board called "*Muraafi'a Aaliya*" with the *Nazim Darul Qadha'a, Sadar Anjuman Ahmadiyya* Pakistan, Rabwah. The time frame of the appeal against "*Muraafi'a Oula* "decision is within 45 days of receipt of the decision, by informing *Nazim Qadha'a* Board. If the decision of this board is unanimous, then that decision will be final and cannot be appealed. If the decision of the board is not unanimous, then the verdict of the majority will be the final decision but an appeal/review against the decision may be lodged with Hazrat Khalifatul Masih[aba].
9. According to Hazrat Khalifatul Masih[aba]'s latest directive, any appeal against the decision of the *Qadhi Awwal* in case of a *khula/talaq* (divorce) issue, must be sent directly to the Highest Appellate Board "*Muraafi'a Aaliya*" with the *Nazim Darul Qadha'a, Sadar Anjuman Ahmadiyya Pakistan*, Rabwah, thus bypassing the Appellate Board within the country.

Implementation of *Qadha'a* Decisions:

1. The *Qadha'a* office does not deal with implementation of a decision after the verdict has been issued.
2. Implementation of the decision is the responsibility of the National *Umoor Amma* department. If the National *Umoor Umma* department feels there is any vagueness in the decision, the National *Umoor Amma* department can get clarification from the *Nazim Qadha'a* Board.

Non-implementation of *Qadha'a* Decisions:

1. Any disputing party who does not abide by the decision of the *Qadha'a*, goes against the *Nizam-i-Jama'at.*
2. If any of the disputing party does not comply with the decision of the *Qadha'a*, that party's name will be provided to Hazoor[aba] for information and any disciplinary action that Hazoor[aba] may deem appropriate.

Miscellaneous:

1. If the disputing parties belong to different states of residence, their cases may be heard at the NHQ.
2. If the disputing parties belong to the same state, normally their cases will be heard by a Regional *Qadhi* residing in the same state. Cases may also be heard at the NHQ based on circumstances of the parties and the case, as decided by the *Qadha'a* Office.
3. None of the parties or their representative*/Wakeel/Wali* will be reimbursed by the *Qadha'a* Board for any expenditure incurred, or compensated for the time spent to attend the *Qadha'a* hearing.
4. The *Qadha'a* Board, *Jama'at-e-Ahmadiyya* USA ensures to be just, fair, honest and diligent in a quest for a quick resolution of the dispute and requests full cooperation from *Jama'at* members in all aspects of the dispute.

A CHRISTIAN'S JOURNEY TO AHMADIYYA MUSLIM COMMUNITY"S JALSA SALANA

Nicholas Patler, Richmond, IN

I will never forget the first time I heard of the Ahmadiyya Muslim Community. I was visiting the Dayton (Ohio) International Peace Museum with my Christian Seminary class last January, taking in all of the impressive exhibits that told stories of peacemaking across the globe, when a pamphlet caught my eye. It was titled, "Muslims for Peace," and had a striking picture of a dove in flight on the cover.

Curious, I quickly opened the pamphlet and read the heading, "Love For All, Hatred For None," and scanned down and read the verse from the Holy Qur'an: "Whosoever killed a person... It should be as if he had killed all mankind." (5:33)

Suddenly all of the exhibits in the peace museum retreated to the background and the sounds of people talking and moving about became a far-away muffle. I closely examined the photograph in the pamphlet of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah[as], and was struck by how his eyelids looked as if he were receiving Divine revelation, half -open in this world and half-open in the next. I then read his declaration that aggressive *Jihad* has no place in Islam, and how he taught his followers to instead wage a bloodless "*Jihad* of the pen" to defend their faith.

Everything was moving fast in those moments and my senses were acutely heightened. As a student of Mahatma Gandhi, Abdul Gaffar Khan and other nonviolent teachers, and as a follower of Allah, the All-Compassionate, the AMC's orientation toward peace and concern for creation resonated deeply with my own path of nonviolence and compassionate living, which I try to walk daily. Staring at that pamphlet, I felt intuitively that I was holding something unusual, or a key to something sacred, and that the Ahmadiyya Muslims were kindred souls.

I knew that I would leave the peace museum that day and make contact with the AMC in Dayton and, if possible, make a journey as a Christian across religious lines to their mosque and the AMC tradition. I could hardly think of anything else. But I still struggled with whether or not it would be appropriate for a Christian to ask his Muslim brothers if he could worship with them at their mosque. I finally overcame my reluctance and called the Fazl-e-Umar Mosque in Dayton and left a message.

It was not long before I received a call back from Dr. Abdul Shahid. I felt almost immediately that I was talking to a kindred spirit, and he not only graciously invited me to mosque, but he also invited me and my fellow seminarians to an upcoming conference called "Muha -mmad[saw] The Messenger of Peace."

And that is where something completely unexpected happened. On a cold, sleety night, during the recitation of the Holy Qur'an in Arabic in a room packed with Ahmadis and friends, tears just poured out of my eyes uncontrollably. I have no knowledge of the Arabic language and it was the first time I had ever heard the Holy Qur'an recited. But I felt a wave of warm energy pour over me during the recitation that night and the tears kept flowing down my face until my shirt collar was soaked. I just sat there drenched, without moving so much as a twitch, wondering if I should get up and leave, but finally surrendering to what felt like the spirit of Allah surrounding me. It is still hard for me to articulate in words what I had experienced, but it was close to a heightened awareness of oneness with the divine and everyone who was in the room that evening.

When the conference was over that night, I felt more led than ever to go to mosque. So I began going to Friday Prayer at Fazl-e-Umar Mosque whenever I could (I live about forty minutes away in Richmond, Indiana), where I experienced warmth, hospitality and fellowship not to mention the love of Allah through the AMC. Although I am a Christian, there was something so familiar about being in a mosque, even like it was a spiritual home.

I have also been deeply moved by the act of prostration before Allah in worship. We Christians generally pray and worship while in a sitting position, or standing, and sometimes

on our knees. But to fully prostrate oneself before Allah as Muslims do, with ones face on the carpet, or on the earth, seemed to represent for me a more profound act of surrender and humility of spirit. There is also something indescribably beautiful about the rhythm of moving and prostrating together as a community, side-by-side, in unity, offering our collective hearts and prayers to the Creator.

Dr. Shahid, always so kind and gracious, soon invited me to the upcoming 65th *Jalsa Salana* in Harrisburg, Pennsylvania. I felt so blessed to go and could hardly think of anything else the week leading up to *Jalsa.* Together we rode from Dayton to Harrisburg, and for much of the journey Dr. Shahid shared with me his deep insight and knowledge of Islam and the Ahmadiyya tradition. I felt like I had a private tutor on this exciting trip. I was deeply grateful as I listened intently, trying to understand and soak up as much as I could. We also chatted about reaching out to the greater Dayton community together to create a space for interfaith dialogue and relationship building.

Shortly after arriving at the *Jalsa,* I was amazed by the thousands of people gathered together to fellowship for three days, who were there simply to be together, conversing, laughing, embracing and sharing. The rich diversity reminded me of a global village with so many ethnicities and cultures represented, with different styles of dress and head coverings, yet all coming together as one in fellowship. Dr. Shahid described it as a rich celebration of life, and indeed that is exactly what it seemed to be. I had never experienced such a large gathering of people who had come together across long distances to meet and fellowship, to be inspired and nurtured spiritually, and to worship and remember their Creator as a collective.

My denomination of Christianity is the Church of the Brethren, and we are one of the historic and hopefully contemporary peace churches. While I see many similarities between Brethren and Ahmadiyya, we generally only come together in large numbers at our yearly conference to take care of denominational business. This is true of most other Christian denominations as well. I believe the Ahmadiyya may be unique in that you set aside a time and space to come together with no other agenda but to be together in friendship and humility. We Christians could learn a lot from Ahmadiyya, the most important being that coming together as one body simply to be together is a spiritual as well as human event and it is even more important for the progress and health of the church and community than business decisions.

I was also amazed that the functioning of *Jalsa* was completely made possible by volunteers, from scanning our badges to cooking and serving meals to setting up for speakers and worship. And it was inspiring how the children and young people, smiling and with a gentleness of spirit, were involved as volunteers. They moved around the convention hall like butterflies, sensitive to the needs of those attending, offering bottles of water, instructions, and other service.

Throughout my time at *Jalsa,* Dr. Shahid was the embodiment of hospitality, and I am deeply grateful for his friendship. He took me under his wing and made sure that I was having the most "amazing cultural experience" possible, explaining so much to me about customs, food and prayer. The love he has for Islam and the AMC was infectious, so much so that I wanted to always know more and attempt to catch a glimpse of what brought his heart such joy.

Dr. Shahid never tired of introducing me to his Ahmadi family and I enjoyed meeting every single Ahmadi. There was Ataul-Wahid, the dynamic Director of Disaster Response of Humanitarian First Canada. He told me all about the suffering and heartache in Oklahoma, the almost indescribable destruction and loss that he witnessed.

There was also a man whose name I did not get--I only remember his kind eyes and easy smile-- who told me that after the Sikh Temple shooting in Oak Creek, Wisconsin his Ahmadiyya mosque in nearby Milwaukie prepared 2,000 sandwiches and rushed them to the traumatized Sikh community to feed them and to let them know that they had support. I was also deeply moved by a compassionate young man named Zyke, I believe, who was raising money to help with a disaster relief effort through Humanity First.

As I listened, observed, and participated, as I looked into the faces of so many Ahmadis, I thought about the heart wrenching stories that I had read of Ahmadiyya persecution all over the globe, particularly in Pakistan: the unabashed violation of human rights, the shootings and bombings, the burning of mosques and the loss of innocent life. At one point I recalled the story that Dr. Shahid had shared

with me on the way to *Jalsa* about his shock and hurt the first time he encountered slurs and insults from other Muslims when he was a child, simply because he was Ahmadiyya. I also met two Croatian Muslims who immigrated here from Bosnia where Muslims suffered unimaginable horrors during a campaign of genocide in the early-1990s. Hopefully the Church of the Brethren, along with other sensitive yet courageous Christian denominations, will be more active in standing by your side not only here in America, but also in other countries, including in Pakistan. Together perhaps we can create awareness and understanding and reduce persecution and violence.

I was also moved by all of the Ahmadiyya speakers and their love for Allah and the Ahmadiyya Community, including Waseem Sayed's talk on the impressive growth of Ahmadiyyat worldwide, and the powerful messages on Islamic guidance for strengthening the family and prospering youth. And I was inspired by the guest speakers, including the heartfelt praise and recognition of the Ahmadiyya Muslim Community from Congressman Frank Wolf (VA), the recipient of the AMC Humanitarian Award, and from guests such as Mayor Linda Thompson, the first African American mayor of Harrisburg. She declared: "You are a bridge to the world in these times!" And Dr. Katrina Lantos Swett of Tufts University in Boston: "The Ahmadiyya Muslim Community cares not about its own needs, but the needs of humanity."

On Sunday morning I managed to roll out of bed at 3:30am (which is a miracle for me!), jump in my car and make it to 4am Congregational *Tahajjud* Prayer. There was something deeply moving about participating in this prayer with so many others, surrounded by the darkness, silence and stillness of the world outside of the convention hall, and in that humble quiet of our own minds and hearts before the buzz of the day began. For me, I felt an unusual closeness to Allah in those early hours, praying and prostrating before Him. While I did not know the Arabic words of the *Tahajjud* Prayer, I still felt a spiritual energy and sense of reverence from the beautiful harmonious rhythm of the Arabic words and prostrating movements. There is so much more that I am still processing, but I will end by saying that the food at *Jalsa* was awesome! I am Scot-Irish/Greek, so I do not get to eat much South Asian and Middle Eastern food (only when visiting my Indian and Persian friends back in Virginia). I am now on the search for *Kulfi,* which I describe as a mouthful of celebration, and *Paan.* How do I describe *Paan* to my family and friends? All I know is that I now crave *Kulfi* and *Paan* daily, and taste it in my dreams.

Thank you Dr. Abdul Shahid, the Fazl-e-Umar Mosque in Dayton, and the Ahmadiyya Muslim Community for your generosity and hospitality, and for allowing me to touch your beautiful tradition and faith. I deeply feel that the AMC is a unique and special community. Your message of peace and active concern for creation, your devotion to Allah and his world, is desperately needed in our world today. I hope that I can continue to be a close friend to the Ahmadiyya Muslim Community.

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HADITH

Hadhrat 'A'ishah[ra] relates that someone spoke in the presence of the Messenger[saw] of Allah about poetry. The Messenger[saw] of Allah said: "Poetry is a mode of conversation. So, the part which is based on a decent subject is good and the part which is indecent is bad and disliked."

(Dar Qutni bab khabrul wahid bawajabul 'aml, p 155/4. Mishkat bab al-biyan washshi'r)

Hadhrat 'Amr bin Sharid[ra] relates that his father said, "Once he was sitting behind the Messenger[saw] of Allah on a ride, when he asked me: "Do you remember something from the couplets of Umayyah bin Abi As-Salt? He said: 'Yes.' He[saw] said, 'Recite some of them.' So I recited one couplet. He[saw] said, 'Recite more.' I recited again one couplet. He[saw] said, 'Recite some more.' Thus, I recited one hundred couplets to him.' "

(Muslim kitabushshi'r)

Hadhrat Ka'b bin Malik[ra] relates that he said to the Holy Prophet[saw]: "Allah has revealed what He has revealed about poetry. Upon this, the Holy Prophet[saw] said: 'Certainly, a believer fights in the way of Allah with the sword and with the tongue. By Alla-h, Who is the Possessor of my life! It is as if you are piercing them with arrows (of poetry).' "

(Mishkat bab albiyan washshi'r)

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PAY ZAKAT

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SYNOPSIS OF INTERFAITH SYMPOSIUM

Alishba Jamil, Minnesota Chapter

The Minnesota Interfaith Open Forum (MIOF) held an interfaith symposium on August 25th 2013. The MIOF is collaboration between Hindu, Jewish, Buddhist, Christian and Muslim speakers of Minnesota, where the Ahmadiyya Minnesota Chapter represents the Muslims. This symposium was organized by the Hindu community at their Temple and speakers from all faiths presented their views on the topic, *Life after death.*

Mr. Abubaker Bin Saeed, an Ahmadi Muslim scholar who represented the Ahmadiyya Muslim Community, began by stating that according to Islam there is life after death. He explained that after a person dies, he or she will be held accountable for how they lived their life in this world. If a person has done good deeds in this world, God will reward him for all his good deeds in form of paradise. Similarly, if a person commits evil in this world, he will be Hell bound. He further elaborated, that Hell is not a permanent place from Islamic view point because this would be going against God's own attribute of being Forgiving and Merciful. Mr. Saeed also explained that in Islam, Hell has various degrees of punishments. He described Hell as a place similar to a hospital, a place where the soul would be treated according to the degree of the ailment. Likewise, Islam describes paradise to be a place where the soul will be at eternal peace and its rank would be elevated in accordance with the good deeds performed in the previous life. Paradise is described as a spiritual place where people would be pleased with God and God will be pleased with them. Mr. Saeed concluded that in Islam, no individual or group of people can determine if a person will be Paradise or Hell bound. Only God alone can judge this and no one else.

Reverend Matt Sipe, who represented the Christian faith and is a Pastor from the United Methodist Church, began by stating that it is through life, death, and resurrection of Jesus Christ that God's people and all of God's creations are saved from sin and death and saved into a new life. Rev. Matt stated that some Christian's believe that Jesus's death and resurrection is for everyone. Others believe that his death and resurrection are only for those that are chosen by God. There are many different ways how Christian's view life after death, yet they all center on the traditional views of Heaven and Hell. Christians believe that believers in Christ will go to Heaven and live with God for eternity while the nonbelievers will go to Hell, live in misery and be tormented for eternity. Some Christians believe in annihilation, which is similar to the traditional view except the nonbelievers will cease to exist after death. Others believe that after the nonbelievers repent for their sins, they will eventually be saved by the cross and through Jesus. Rev. Matt concluded that Christians believe that there is nothing people can do to earn a place in heaven because salvation cannot be accomplished by sin or death. This is something only God can do and he did this through Jesus Christ by raising him from the dead.

Rabbi Aaron Weininger, a Jewish scholar representing Judaism stated that Jews believe life after death exists in another dimension. He stated that according to the Jewish tradition, when people die, their soul enters a place called *Shahol.* It is described to be a deep, dark place, in the center of earth, not a place of judgment but a waiting place for souls to gather after death. Rabbi Aaron also stated that later Jewish scriptures revealed that there is a heavenly place in the afterlife called, *Olam Habar* also known as *Gahn Aden.* This led modern Jews to the answer the question as to why there is so much suffering in the world today and that maybe there is something great that awaits them in the afterlife. Jews also believe that a Messiah will come and there will be an age of Resurrection which will be open to all of God's creation and not just to Jews. Lastly, Jews believe in a place in the afterlife called, *Gahnom.* This place is also described to be a deep, dark place where souls descend for punishment and mourning. Souls spend time here to reflect upon their own actions in the previous life with the hope that they reform and return to a better self. The Head Monk, Geshe Ia, a Buddhist Monk introduced 3 main points of focus in the Buddha faith, the Buddha, Dharma and Varmha. The Buddha, who is an awakened teacher, has knowledge of the causes of disease, pain, and suffering and how they can be eliminated. The Dharma teaches that love and affection for all beings, generates wisdom. The Varmha teaches that one must practice

these teachings in order to believe. As the Monk, explained, Buddhists take refuge with these 3 philosophical teachers. They believe that Buddha gives birth numerous times, having no concept of death. They also believe that in every life, there are infinite numbers of mothers, fathers, and siblings and therefore, people must generate love and affection for every being in every life. He concluded that in the Buddha tradition, life is endless. Buddhism rejects the concept of a permanent self or an unchanging eternal soul as in other faiths. The only form of death is by giving a rebirth to the next life also known as the awakening. Dr. Anand Joglekar, a Hindu scholar began with a quote from a Hindu philosopher, "Life is like life after death. A person has died before, been born before and continues to live like this through the process of reincarnation." He explained that the theory of reincarnation originates from a passage in the Holy Scriptures of Geeta where Krishna tells a man that there was never a time where either of them did not exist. Krishna also tells the man that people don't remember their prior lives, and that only he does. Dr. Anand explained that in the Hindu faith, life is a learning process that does not stop at death; in fact it is carried throughout the rebirth cycle again and again until the person learns to behave in a God-like manner. He concluded that upon death, a person's mind, intellect and tendencies are the main things that are carried out in the process of rebirth and into the next life. Upon death, the spirit known as, *Atma*, stays in the body and can only be released if contact between mind, intellect and God is broken. The symposium ended with a brief question and answer session followed by a social hour. The event was attended by about 50 people of various ethnic backgrounds and culture.

The BLESSINGS OF THE HOLY QUR'AN

Sayyarah Hikmat

Qur'an is the light of our eyes
It is the center of our spiritual care
It teaches discipline, control and resilience!
It gives us mastery in all circumstances

Aligns our character on the bums of highways of life.
It is a source of guidance to path of perfection
It leads to the doors of wisdom and perfection.
Our world is transformed by listening to its recitation

Qur'an is the source of enlightenment in all codes of conduct and behavior
It addresses all our problems and issues
It relieves our distress in shocks and tremors!
Therein lies remedy to all our distresses!

Without its knowledge, life is a tale of disaster
The present-day world is in soulless chaos
Modern man is groping in spiritual darkness
Day by day we chase the gleaming fire-flies

They lead us to labyrinths of wrong and follies
The greatest textbook which decides our personality and character.
Steers our boat in tempestuous waters
It is the fountain of knowledge, righteousness and transcendence

The chords of heart are touched by its celestial music
All cares and fears vanish, a power of peace penetrates our inner being!
We are transported to another world where there is no talk of worldly profit and loss
Of our regretful yesterdays and foreboding tomorrows.

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Support Humanity First USA

HOW I EMBRACED AHMADIYYAT

G. H. Qamar Baloch

I (Ghulam-Hussain Qamar Baloch) come from Khipro, District Sanghar; Sindh. I was working as Teacher, Government High School; Khipro in mid-sixties. Department of Education, Government of Sindh selected and sent me to Punjab to graduate in Industrial Arts/B.Ed. equivalent from Government Technical Teachers Training College, Faisalabad (then Lyallpur) in 1966. On one fine morning of Sunday, my late Instructor of Electricity, Mr. Enam Illahi Saharan invited me and one of my co-trainees from Hyderabad for Luncheon at his house in Chiniot. After the luncheon, he took us to Rabwah to show us *"Hoors"* (Purdah observing women in *Goal Bazar*) and *Janatul Baqeeh*. I was curious about Ahmadiyyat and was attracted to Ahmadiyyah Literaure, which I collected from Rabwah for making a research. Thus, I wrote many letters to Hadhrat Hafiz Mirza Nasir Ahmad, Khalifatul Massih III^{rh}. I embraced Ahmadiyyat at the hands of Khalifatul Massih III^{rh} through the late Maulana Ghulam Ahmad Farrukh finally on August 27th, 1968.

On my return, my life in Sindh became horrible. I was compelled to join Pakistan Army in 1969. I obtained an "Honorable Release" on education grounds from the Pakistan Army on 07/13/1971 to graduate with a Master's Degree in 1972. The late *Apa* Mahmuda Sahiba Khalil, wife of the late Maulvi Muhammad Ibrahim Sahib Khalil proposed the hand of the youngest Sister-in-Law of late Master Muhammad Ibrahim "Jammuni", Amtul-Hamid (Baloch) Sahiba for me. After investigation by Dr. Peer Fazalur Rahman, President Sanghar *Jama'at* and recommendation from his friend, late Haji Abdul Rahman Dahiri of Bandhi, Sindh; Hadhrat Khalifatul Massih III^{rh} asked late Hadhrat Maulana Abul Ata Jallundhari to administer our *"Nikkah"* on March 24th, 1973 while Hazoor was away to Lahore on that day.

Following my marriage and work with Ministry of Communications, Islamabad from 1973 to 1975, I qualified Central Superior Service Examination 1973 and joined Civil Service Academy, Lahore in 1974. I graduated 2nd Common Administrative Training Program/Final Passing-out Examination FROM Civil Service Academy, Lahore in October 1975 and was allocated to Information Group/ Service of Pakistan/ISP. I worked for 27 years with Ministry of Communications as Statistical Investigator from 1973 to 1975 and Senior CSS Officer of Information Group Service of Pakistan/ISP, Ministry of Information & Broadcasting; Government of Pakistan from 10/15/1975 to 08/01/1999.

In mid-eighties, I was recommended by a Federal Selection Board convened by Information Ministry for appointment as Press Attaché, Embassy of Pakistan, Washington; D. C. USA. Mr. Muhammad Khan Junejo, the then Prime Minister of Pakistan objected to his appointment and wrote on his file that he personally knew "Mr. Baloch to be an Ahmadi". He was thus deprived from his overdue foreign posting.

I applied for Visa Lottery under US DV-99 Program in 1997. Mr. Mushahid Hussain Syed, then Federal Information Minister brought him back from Quetta, Balochistan to Islamabad on 12/08/1997.

American Department of Justice sent me a letter informing that I have won the Lottery under US DV-99 Program and scheduled his Family Immigration Interview at the American Embassy, Islamabad on March 15, 1998. Meanwhile, the Federal Selection Board recommended me for appointment as Minister (Press), Pakistan Mission, New York. I was scheduled for an audience with the Prime Minister on March 16, 1999. In the Summary to the Prime Minister, my posting was changed from New York to New Delhi, India at the behest of the Information Minister. At that time, I was working as Director (With the rank of Director-General, Pay Scale/ Grade-20)/ Presidency, Press Advisor to the Federal Information Minister, Economic Ministries, and Central English and Urdu News Desks.

No word would go to Media until official text of the Handout or

Government Press Release was vetted by me. The American Embassy miraculously administered Oath to me and family comprising my spouse, one daughter and one son who were less than 21 years of age. On the next day, I applied for premature retirement from the federal government job to save my family, children, and himself from unending discrimination against Ahmadis at the hands of biased Pakistan bureaucracy. I along with my wife, Amtul Hamid Baloch, two children son, Aatif Hussain Baloch, and daughter Sadia Baloch immigrated to USA on 09/08/1999. I sent my elder son Kashif Hussain Baloch, former MTA Worker (1999-2006) to London in June 1999 before his immigration. My elder daughter Fadia Baloch (Daud) then joined her husband Daud Akmal in Hague, Holland in June 2000. Their marriage was administered by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV^{rh} in July 2000. My second daughter Sadia Baloch Zakria is married with Zakria Malik in Austin, Texas. My youngest son Cpl., Aatif Hussain Baloch is US Marine Veteran. All praises to Allah Almighty!!

During my job with the Government of Pakistan, I worked as Public Relations Officer, Ministry of Defense from 1978 to 1980 and Information Officer, Ministry of Interior from 1980 to 1982. I represented the federal government in the Province of Sindh as Regional Head, Regional Information Office, Press Information Department, Government of Pakistan; Hyderabad from 1983 to 1985. On the orders from late Muhammad Khan Junejo, I was transferred and sidelined to work as Deputy Director, Directorate of Research & Reference from 1985 to 1987. However, I managed to work as Deputy Principal Information Officer, Press Information Department; Government of Pakistan from 1987 to 1990.

I represented the federal government in the Province of Balochistan as Director of Public Reactions, Regional Information Office, PID; Quetta from 1990 to 1997. During my stay at Quetta, I graduated LLB Degree from University of Balochistan on 11/13/1994.

I wrote many thousands of handouts, investigative stories and research papers projecting policies and plans of the government within the country and abroad. Prominent among them are: Governor of Balochistan, Prince Aurangzeb conferred upon me a "Diploma of Honor" for writing a fact finding research paper on "Construction of Kalabagh Dam in Pakistan" during my 23rd Administrate Management Strategies Training at National Institute of Public Administration, Quetta; Balochistan on 12/31/1998. An Ordinance was passed by Pakistan Parliament following my widely publicized articles on "Urban and Environment Development in Pakistan", "Decentralization of Central Government to introduce Local Bodies System at grass roots level in Pakistan", "Drug Free Society in Pakistan" and many more. In recognition to my outstanding work, I was sent to United Kingdom to graduate a Course of Study in Public Relations Techniques of Information Officers of Official Information Services of Overseas Governments and Journalism from Central Office of Information, London, England in 1982. On my successful completion of the study, I was conferred two "Meritorious Certificates" one by the British Overseas Minister and the other by Director General, COI, London on 12/31/1982. On my return to the country, he was posted as Regional Head, Regional Information Office, Hyderabad, Sindh, 1983-1985.

On my outstanding contribution to Contemporary Society, American Biographical Institute, North Carolina declared him as "Man of the Year (1996)" and conferred upon me a 24 Karat Gold Medal Research Fellow Award. The ABI's Research Associate carried my CITATION in its 6th Edition Book and offered me to take up a chair of its Deputy Governor.

I hold 14 years' experience of working in relevant fields in USA from 1999 to present. As a Permanent Resident and US Citizen, I have been working as Security PRO, Senior Linguist, Legal Interpreter, and Media Analyst in support of the US Army and Federal Contractors of USA – *Alhamdulillah*

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HUMANITY FIRST NEEDS:

VOLUNTIERS AND MONETORY DONATIONS

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NATIONAL SECRETARY PUBLICATIONS REPORT: July 2013

Review of Religions in the US

Review of Religions Status in the US (Summarized from communication with Respected Faiza Bajwa):

US is receiving ~2000 copies of Review of Religions each month from Canada. Paid subscriptions are ~240, probably around 15 by libraries. The rest are members. One copy is sent to one library free every month. Copies are sent on different *Jama'at* functions. From 1500-2000 copies are sent to Miami each year when they have their book fair.

Every month a lot of copies are left. On a regular basis only ~250 copies are used each month. The leftover copies are stored in New York office which is also a classroom for weekend classes held at Baitz-Zafar in New York. We are running out of space. I have sent emails repeatedly to Presidents, Sadr of Auxiliaries, *Muballighs* and members of National *Amila* to help out in increasing subscriptions. I have suggested them to use copies of Review of Religions as a *Tabligh* tool and to encourage their *Tabligh* secretaries to use it as such. Response has been next to none. We could send old editions to whichever *Jama'at* needs them free but they will have to pay for shipping.

Therefore, the main issues are to increase subscriptions and the use of leftover copies for a good purpose.

For the disposition of old copies, we can look at our bookstores at our centers and public bookstalls. We have weekly bookstalls, monthly bookstalls and yearly bookstalls. I have started contacting their owners to find out how many old copies they can use.

I had the first request from LA West for 200 copies of different issues to the attention of Ibrahim Naeem at the LA West mosque. Jonathan MA Ghaffar from LA East said that he could use a lot of copies. Respected Mubarak Bashir from Rochester requested 20 old copies each month for their stall. Another request is of 25 copies every month from Khadim Shah in Bay Point.

As regards subscriptions, apart from writing to the Presidents, have we explored other avenues as sending samples to libraries, etc.? I am wondering if there are businesses which recommend magazines to libraries and maybe they will be willing to include Review in their recommendations

Al-Fazl International

Respected Faiza Bajwa in New York is also responsible for Al-Fazl International.

Micronesia Newsletter

Respected Falah Shams has been reporting the publication of the above titled newsletter.

Holy Qur'an App

Respected Amir US is looking at an Holy Quran App. There currently is a Holy Qur'an App on alislam which displays pages of the Holy Qur'an (Sher Ali translation) for reading.

Periodicals Published in the USA

No	Publication	Frequency	Language	Published By	First Published	Comments
1	Muslim Sunrise	Quarterly	English	Jama'at	1921	
	Real Revolution					Discontinued
2	Ahmadiyya Gazette USA	Monthly	English	Jama'at	Jan. 1950 (Editor)	
	Tariq					Discontinued
	Tariq Jr					Discontinued
3	Mujahid	Quarterly	English	Khuddam	199x	
4	Ayesha	Quarterly	English	Lajna	1964* (Editor)	
5	Al-Nur	Monthly	Urdu	Jama'at	1979	
6	Al-Nahl	Quarterly	English	Ansar	1990	
7	Ansar	Monthly	English	Ansar	1996	
8	Lajna Matters	Monthly	English	Lajna	2000	
9	Al-Hilal	Quarterly	English	Jama'at	2001	

* Started around 1964 under Lajna President, Sister Aliyyah Shaheed (Source: Lajna History)

Muslim Sunrise

Muslim Sunrise web page is well maintained. Below is a brief description of Muslim Sunrise management provided by the Respected Falah Shams, Editor

Members of the editorial board were appointed by respected *Ameer Sahib. Imam* Mubashar Sahib and Hasan Hakeem Sahib actively are involved with me...

Naser Shams coordinates the technical edits with the help of Maham Khan and Atif Mir. All articles are edited by this team before acceptance.

Muneeb Ahmad takes care of the website muslimsunrise.com... He also filters the emails received on the website and forwards to the proper person. We do not get many of these.

Mubashar Khan Sahib is taking care of the mailing lists for labels that are used by the printer. Also takes care of updating subscriptions. He has not had much success in new subscriptions.

Publication and distribution data

1. Printed quantity varies between 3500 to 4000
2- The paid subscribers are currently around 130 (almost 99.9% Ahmadis) out of several might be still getting the magazine although their subscription might have expired. A reminder email goes several months prior the expiry of their subscription but still might not have not renewed.
3- Beside from 130 plus/minus all other are complimentary, sent to Government entities like congress, think tanks, media, libraries, writers, Missionaries, *Jama'at* centers, Presidents, etc., and for different *Tabligh* projects.

All the leftover copies are usually stored at Baitur Rahman, MD.

Besides the Presidents, all the *Tabligh* Secretaries (whom email are on file) are emailed once a year to make effort to promote the magazine but so far (in last 2 years) only three of them have added new subscriptions.

As for as the public libraries are concerned, almost all of them have some sort of governing committees who have to approve what should be on their selves for people to read and that only could be achieved by contacting them locally. Further breakdown is as follows for copies that are sent:

Congress- 543
Missionaries/ Presidents- 130
Prisons libraries- 20
Think Tanks/Media/Public Libraries, etc. 1000
Various *Tabligh* Projects including Zion project -1600

Ahmadiyya Gazette USA/Al-Nur

Ahmadiyya Gazette web page needs attention. There are no issues on the web page prior to 2008. There is no link on forward pages to go back to the main page.

Local Publications

New York publishes a monthly *Jama'at* newsletter, Envoy. I have requested them to place all the copies of New York Envoy on the internet to preserve history and provided feedback. New York also has been publishing *Jama'at* calendar for the last 20 years or so.

Month	Books Sold		Tabligh		Sale	Exhibition/Library	Free	Sale Amount
April	2583							
May	488	295	138	14	0			
June	4194					$3072		
July	745	661	25	0	0			

There is an effort to show presence on Amazon but we need support to maintain interaction.

Contacted Barnes and Noble for magazine (Review and Sunrise) distribution. Details are being looked into.

3,000 copies are of the softcover Holy Qur'an are being sent from Athens to amibookstore.us as amibookstore.us is running out of the copies they had.

Books ordered on alislam.org are processed in New York by Respected Naseer Sheikh and Respected Shoeb Abulkalam. This is carried out under Respected Nasim Rehmatullah.

Translation

Comments on Chief of the Prophets by Respected Belal Khalid were received and communicated to the translator. The translator is revising the manuscript according to the instructions from London.

Respected Munir Ahmad Malik informed that he has translated Kar na Kar and is under self-review. Contacted London and was informed that this translation is not be a duplication.

Also made inquiry about from London about the translation of *Tahdith-i-Ni'mat* and was informed that it is copyrighted and that there already exists an equivalent writing, Servant of God.

Libraries

Trying to find a volunteer to upkeep the Library in Baitur-Rahman and to catalog and secure the books there.

Regional Libraries. International HQ has provided a large list of books to be provided in regional libraries. This matter needs to be addressed on case by case basis. We should not preorder books as some regional centers

may not have enough space to house them and we may end up with them in our storage. First, there has to be space at the destination. Second, there has to be proper arrangement for storing the books. There are a lot of books in the list. We should first catalog what the regional libraries already have so that we do not order too many duplicate books. Then we should prioritize and order books for each library according to the space available at the destination. We will also consider complementing the effort with online and with soft copies to meet the requirements of the international headquarters.

History and Archives

Have been in contact with Respected Fazal Ahmed who upkeeps archives. No catalog of the archives is available. I have requested him to arrange cataloging. It seems that old periodicals are also not archived. It is unknown what is in archives without a catalog. Need to start cataloging and scanning archives. If the archives are not scanned, they may be lost in an accident. Respected Fazal Ahmed may need a high speed advanced scanner for the purpose. This need has been discussed with Respected Secretary Finance to inform him of a possible upcoming expense. History committee under Respected Mubarik Ahmad Malik continues to follow its plans.

Other Items

ahmadiyya.us: Added information to Publications Department for the use of members and local secretaries. Provided feedback to online reports.

A Listing of Known Public Bookstalls

Once or more times a week::1. Bay Point (four times a week) 2. Milwaukee/Zion (7-Mile) 3. Orlando (Jacksonville) 4. Philadelphia (trailer) 5. Rochester 6. St Louis 7. Syracuse

Monthly: Willingboro

Once a year:

1. Atlanta
   a. Decatur County Fair 7/11-18 and
   b. Decatur Book Festival 8/30-9/1
2. Los Angeles E
   a. Chinese New Years - Monterrey Park, CA - Feb (Prev. in downtown .L.A. Chinatown 10+ yrs)
   b. L.A. County Fair (since 1997) Pomona, Ca. 23 days (Wed-Sun) in Sept.
   c. Arab-American Festival (since mid-2000s) - Garden Grove, CA - last Fri-Sat-Sun in Sept.
   d. Upland Lemon Festival - Upland, CA - Last Fri-Sat-Sun in April (10+ yrs)
   e. Juneteenth Celebration (Black History event) - Riverside, CA / Pomona, CA - June (7+ yrs)
   f. Black History Month celebration & parade - Riverside, CA - Feb. (5+ yrs)
   g. Latino Book and Family Festival - Cal State Dominguez Hills - usually in Oct. (8+ yrs)
3. Los Angeles W Los Angeles Times Festival of Books held on the campus of USC
4. Miami (November)
5. New York (more than once)
6. St Louis. International book fair in St Louis every year sponsored by the Jewish YMCA (Possible)
7. Tucson (March)
8. Virginia/Potomac/Laurel/Silver Spring

2012-2013 Publication Report Sent to International HQ

The Publications department of the US *Jama'at* reprinted 10,000 softcover copies of the English translation

of the Holy Qur'an by Hadhrat Maulawi Sher Ali. They were printed in the size 6x9 inches. They were particularly needed for distribution in the jails, penitentiaries and correctional houses where hardcover copies of books are not allowed. Its publication was appreciated by members especially the ones who work with jails or visit them for *Taligh.* It appears that by now most of the copies have been taken and only a little more than 3000 are left in the *Jama'at* inventory.

The Tabligh department printed booklets and flyers as follows:

10,000 Spanish: Jesus son of Mary, flyer new in the US
10,000 Spanish Jihad flyer new in the US
10,000 Spanish Introduction to Ahmadiyya Muslim Community flyer new in the US
15,000 English "Muslims for Loyalty" flyer.
30,000 English True love for Muhammad[saw] sermon booklet new
10,000 English World Crisis - printed by London and sent by London.

These flyers and booklets have been and are distributed by members all over the country and have proved to be a very valuable addition to our *Tabligh* literature both in English and Spanish. Spanish flyers are a welcome addition to the collection as members are engaging more and more in *Tablish* to Spanish speaking population.

Majlis Ansarullah USA has reported that they published a new booklet in January 2013 titled "Welcome to *Ansarullah*" that contained introductory information about *Majlis Ansarullah*, USA to be given to new *Ansar.*

Majlis Ansarullah also reported that in February 2013, a revised version of the book "Forty Gems of Beauty" was sent to the Headquarter for approval to print as its current edition has almost been sold out.

Lajna Ima'illah reports that they did not print any new books.

Following two original works in book form have also been published and make a good reading for members.

2,000 Urdu Hayat-i-Shams published in October 2012. A venerable original work.

2,000 English Hadhrat Malik Saifur Rahman by Dr. Karimullah Zirvi. Another valuable original work.

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Manners and Proverbs

Hadhrat Abu Musa Al-Ash'ari relates that the Holy Prophet[saw] said:

"The guidance and the knowledge with which Allah has raised me as a Prophet are like the rain which falls on the ground -- of which a portion was fertile which benefited from the water and produced good crops and lot of fodder. However, there was another patch of it which was hard and retained water. Alla-h benefited people with it and they used the water for drinking, irrigation and for their animals. It (rain) reached the other patch of land, a sandy plain, which could neither store water nor grow crops or fodder. Similar is the example of a person who learns and benefits from that with which Allah has raised me. He learns it and teaches it to others. While the latter example is of that person who does not care about, not accepts the guidance of Allah with which I have been sent."

(Muslim kitabul fada'il bab biyan mithl ma ba'th bihinnabi[sa] minal huda wal 'ilm)

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Book Review

By Shameem Ahmad Khalid, Sitara-i-Imtiaz (Military), Rabwah

Name: "Hadrat Malik Saifur Rahman,"
Ex-Principal Ahmdiyya Seminary, Rabwah, Grand Mufti of Ahmadiyya Muslim Community
Author: Dr Karimullah Zirvi, New Jersey USA
Publisher: KZ Publications, 14-21 Saddle River Road, Fair Lawn, NJ 07410, USA
ISBN Number: 9781 882494 60 6, Date of Publication: June 2013
Pages: 434, easy to read large type, with colored photographs
Price: $10; Available from: karimzirvi@yahoo.com

Dr. Karimullah Zirvi has done a commendable job by producing in English this book on the life and personality of Hadhrat Malik Saifur Rahman. Most of the English speaking peoples come to read about past holy men from books of religious history which they often arguably judge unreliable because of their ancient and doubtful sources. But this book is about a holy man who was alive only some years ago, and some of the upright narrators who wrote about him are still alive. This makes the book highly veracious and reliable.

Malik Saifur Rahman was indeed a select man. The mere fact that Allah enabled him to switch over from *Majlis Ahrar* to Ahmadiyyat, both poles apart, points to God's special gift of the right path to him. His subsequent development into a great scholar and selfless servant of Ahmadiyyat makes him a model personality.

Malik Sahib's compilation of the Hadith compendium, '*Hadiqatus Saliheen*' is a great gift from him to the future generations. It is in use for daily Dars in many Ahmadiyya mosques and is thus contributing to the *Tarbiyyat* of the *Jama'at*. His *Fatawa*, available in darul ifta, will be found most useful for a long time to come. His research in the field of other sects in Islam and their religious and theological foundations is another distinguished and unmatched contribution.

The Khalifatul Masih IV^{rh} has most thoroughly and beneficially recommended that Ahmadis should read about the life, character and conduct of Malik Sahib. In this reading there is so much to learn. It is also one way to be in the company of great and pious men in pursuance of the Divine commandment, *Kunu ma'al sadeqeen*. May Allah make us worthy successors of this illustrious servant of Islam Ahmadiyyat.

Dr. Zirvi has done well to provide a chapter "Glossary of Urdu and Arabic words" and another on Transliteration. He has rendered the *Jama'at* a great service by producing this valuable book, *Jazahumullah Ahsanal Jaza*.

FITCHBURG JAMA'AT ACTIVITIES

Bashir Uddin Mehmud, Sadr, Fitchburg Jama'at.

- We had an *Amla* meeting and general meeting.
- *Tarbiyyat* is a focal point of our meetings, the Friday sermons of Hazoor[aba] are being read as the Friday sermon every Friday.
- *Jama'at* members are being updated about Hazoor's[aba] trips to different countries & being advised to pray for Hazoor's[aba] successful trip.
- Hazoor's[aba] booklet "World Crisis and the Pathway to Peace" was handed over to the following officials: The Congresswoman Nikki Tsongas, The Mayor of City of Fitchburg, Miss. Lisa Wong, and 11 councilors, four physicians (during mine and my wife's visit), the City Clerk, 4 Professors of the local State University. A State representative, the Editor of local newspaper Sentinel and Enterprise.
- A new priest of a local Unitarian church was invited on dinner in my home. Introduced our community in detail. A gift pack containing "Life of Muhammad[saw]", World crisis and the Pathway to Peace, was presented. He never new our community before.
- The Chief Executive Officer of a local non-profit organization called "Three Pyramids" was also invited to my home. He wanted to be excused this time saying that he has a severe cold and cough and he does want to give it to us. I told him to please come God willing would will not be getting your sickness instead we will give you Homeopathic pills to cure your cold and cough. He came got the pills, light refreshment and some to carry home with him. He was also handed over two books: "Life of Muhammad[aw]" and "World Crisis and the Pathway to Peace" He already knows our community as me and my son (local *Tabligh* Secretary and *Qaid Khuddamul Ahmadiyya* are the board members of "Three Pyramids" He later sent me an email of thanks.
- "The Muslim Times" is being forwarded to about 116 contacts regularly.
- Our program "MTA Varieties" is being run twice a week.
- *Jama'at* members are being regularly reminded about 5 times prayers daily, two *nawafis* daily, and a *Nafli Roza* every month.
- *Eid-ul-Aziha* was celebrated and guests were also invited.
- A Bangali non-Ahmadi family was invited to dinner and we visited their home also.
- Bangla desk program "SHOTTER SHONDHANE is being forwarded to my 11 contacts on a regular basis.
- All the *Jama'at* members are engaged in one on one *Tabligh* contacts.

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Hadhrat Sakhr bin 'Abdullah bin Buraidah[ra] on his father's authority said that his grandfather, said. "I heard the Messenger[saw] of Allah saying:

"In some eloquent talk there is magic, in knowledge there is ignorance, in poetry there is wisdom, and in some speech there is heaviness (for the one who is incapable of grasping it or who does not want to listen to it)."

The Funeral of My Grandmother

Habibullah Khan, Calgary, Canada

I was very impatient. My grandmother was very sick, and here we were, stuck on a four-and-a-half-hour flight trying to see her one more time before she passed on. "I don't my want last memory of her to be her leaving us at the airport, 1 year ago," I thought, wishing very much that this plane would go faster.

We had only recently heard the news, so my family was in quite a hurry to get a flight booked. A couple days later, we were on the plane, and it still seemed that we were too late. Just then the pilot's voice came on the intercom: "We will be arriving in Philadelphia shortly," he announced, "Prepare for landing."

I quietly rejoiced as the message replayed in French. I practically ran out of the plane. We quickly rented a car and drove to my grandparent's house. I can't remember very much of the car ride, but it was mostly quiet. Now, before I get to the next part, let explain some stuff. Part of my father's side of the family resides in Philadelphia, but most in Pakistan. My mother's side lives in Toronto, but right now that's not important. My father's parents both live with my aunt and uncle. Now, back to the story.

We rushed into the house, only to find my aunt, alone and weeping in the kitchen with a phone in her hand. When she saw us she cried even harder. When my mother asked her what happened (even though it was quite obvious) she told us that everyone else was at the hospital, and had called to inform her that my grandmother had finally passed on.

Aminah, my little sister, immediately broke into tears. The next thing I can remember is trying to reassure Aminah that our grandmother was in heaven now, and she was happy, but I too eventually started crying. The next few days were spent waiting for news on the funeral. Those days were pretty quiet. When the date of the funeral was decided, everybody started getting ready.

I tried my best to emotionally prepare for the funeral. You see, in the time that we had been waiting, it had really began to sink in. She was GONE. I was not going to see my grandmother ever again, or at least until I also join her in heaven. I felt like she was a missing puzzle piece, and my family wasn't complete without her.

When the time came for the funeral, I was trying my hardest to keep the tears in. By the time the funeral actually started, my eyesight was so blurred with the tears I could hardly see. I didn't want to make a show of myself. It was halfway through the funeral prayer that I noticed that this was a funeral, you were supposed to cry. A graveyard is a place where you are allowed to let your emotions pour out. I was ALLOWED to make a show of myself. It was that moment I let all the emotions I had been holding in pour out.

I felt the cold tears roll down my cheek. I tasted their salty taste as they rolled into my mouth, which was letting out uncontrollable whimpers. I felt a jumble of mixed emotions swarm around like a bunch of bees in my body. I felt miserable, angry, alone and helpless. After a while all these feelings slowly formed into one. I found that the only thing I could call it was emptiness.

The next few days were spent going to fun places, doing fun things. Trying to forget, I suppose. Wait, no, that's the wrong word. Not forget, just trying to help the family feel full again. Just trying to shake off the feeling of a lost loved one. The only thing worse than a funeral is forgetting the person you lost.

This is the first time I have actually tried writing how I really felt about the funeral. It feels kind of odd that after such a long time, I finally have the guts to do this. This was about three years ago so I don't have all of the details that I would normally want, but I think that this has really helped. I just don't think that I have ever had the chance until now. So, thanks for the chance.

AHMADIYYA MUSLIM IMAM CALLS FOR INTERFAITH DIALOG AND COOPERATION AND GIVES AWAY BOOK ON PEACE

An intensive two-day Leadership Training Conference, sponsored by the Universal Peace Federation of North America, was held Friday and Saturday, Nov. 15-16, at the Embassy Suites Hotel in El Segundo, CA. The UPF is an interfaith-based outreach organization dedicated to bringing together people from various religious, social service and educational backgrounds to promote peace, interfaith dialog, mutual empowerment and social justice.

About 60 people attended the conference, and because the focus was on leadership training, there was a lot of attention paid to helping young people become better leaders so they can not only set and achieve their goals, but do so with spiritual integrity and become productive members of society.

The first speaker was UPF- North America chairman Dr. Ki Hoon Kim. He narrated a video presentation detailing the history, objectives and accomplishments of the UPF. A large roster of speakers contributed their unique perspectives and experiences on such topics as: "Building a Nation and a World of Peace" and "The Significance of Marriage and Family for a Stable and Prosperous Society."

Friday's speakers were Dr. Thomas Walsh, president of UPF International; Mr. Ricardo de Sena, UPF's UN relations director; Ms. Diana Olga Elizarraras Kim of Mexico's National Council of Women's Rights; Rev. Phillip Hellmich, director of peace at Shift Network, Inc.; Prof. David C. McGaffey, director of the Global Stewards Institute; Dr. Gary Spanovich, founder of Wholistic Peace Institute in Seattle; and Rev. Kevin Thompson of the Family Federation for World Peace in N. California. L.A. County Sheriff Lee Baca was the special guest speaker during the dinner at 6:00pm.

Friday's evening lineup included Minister Michellene Milsap from Sadoc Christian Peace Family Church in Compton, CA; Pasadena City Commissioner Nat Nehdar; and Dr. David Burgess, former district director of UPF-USA in the Pacific Northwest.

Saturday's session featured speeches on the topic: "The Need for Interfaith Dialog, Mutual Respect and Cooperation, and the Vision for Youth." The principal speaker was Rev. Tom Cutts, national executive director of the American Clergy Leadership Conference. Following him at the podium were *Imam* Shamshad A. Nasir, South West regional US missionary for the worldwide Ahmadiyya Muslim Community; Mr. Naokimi Ushiroda, president of the Collegiate Association for Research of Principles (CARP); and Mrs. Tomiko Duggan, acting Sec. Gen. for UPF-North America. Concluding remarks were delivered by Dr. Thomas Walsh, president of UPF International.

Imam Shamshad came from the Ahmadiyya Muslim Community's Baitul Hameed Mosque in Chino, CA and spoke for about 15-minutes on how Islam upholds the necessity of living in peace with believers from other faiths. The Imam stressed that Islam requires all Muslims to seek peace and make peace whenever possible, adding that Islam forbids Muslims from being the aggressors in any conflict and only allows fighting in self-defense.

The *Imam* also explained that Islam requires belief in all the prophets sent by God to other religions, and that it is a condition of the Muslim faith to respect the scriptures, holy places and followers of other religions. And since Islam mandates doing good works to serve humanity, it is only natural that Muslims work together with the members of other faiths and join them in helping the poor and needy and doing other good works for humanity.

On the subject of creating a vision for the nation's youth, *Imam* Shamshad cited the Holy Prophet Muhammad[saw], who was the example for all Muslims to follow. The Holy Prophet (pbuh), while still a youth himself, helped the poor, widows, orphans, and others in need in Mecca. He also instructed parents to show kindness and respect to their children as well as affection and love. In this way, when they became parents themselves, they would show this same love and kindness not only to their own children, but to their parents in their old age.

This is exactly what the Holy Quran teaches: "If your parents attain old age, do not show them any disrespect. Indeed, be kind to them and provide for them and lower to them your wing of mercy, and care for them as they cared for you in your childhood." In this way, when parents and children love and respect each other, it creates stable and spiritually successful families, and by extension, societies.

Imam Shamshad ended his address by quoting the wise observation of the Ahmadiyya Muslim Community's 2nd Khalifa, Mirza Bashiruddin Mahmud Ahmad[ra] (1889-1965), who said on the topic of reforming a nation, "A nation cannot be reformed without the reformation of its youth." This is why so much attention is given in Islam to the proper raising and training of children. The success of society depends on its youth being righteous, humble, God-fearing and willing to serve God, parents and humanity in general.

Imam Shamshad also brought and distributed for free more than 50 copies of the book "World Crisis and the Pathway to Peace" by Mirza Masroor Ahmad[aba], the current (and 5th) *Khalifa* of the Ahmadiyya Community.

The book is a compilation of public addresses given over the past three years by His Holiness during his frequent world tours, visiting chapters of the Ahmadiyya Muslim Community across North America, Europe, India, Asia and Africa. (There are now thousands of Ahmadiyya Muslim chapters in 204 countries around the world. The Community was established in 1889 in Qadian, India by Hadhrat Mirza Ghulam Ahmad[as].

His Holiness Mirza Masroor Ahmad[aba] has, since being elected *Khalifa* in 2003, addressed the legislative bodies of government in the US, Canada, Great Britain, France, Spain, Germany, Japan, Australia, Singapore, and the European Union. The purpose of his speeches has always been to educate the political and military leaders, educators and the media about the true teachings of Islam. Another key element of the *Khalifa's* public addresses is explaining how to achieve true and lasting peace and warning about the looming threat of cataclysmic destruction from a Third World War and how to prevent it.

Readers (non-Ahmadi) who wish to receive a free copy of "World Crisis and the Pathway to Peace" are invited to call the Baitul Hameed Mosque toll-free at 1-866-WHY-ISLAM or on the local number: 909-627-2252. Readers can also reach *Imam* Shamshad directly at 909-636-8332. He can also be contacted via his Email at:

(Shammshad A. Nasir, Missionary Southwest)

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Hadhrat Abu Musa Al-Ash'ari[ra] relates that the Holy Prophet[saw] said: "The guidance and the knowledge with which Allah has raised me as a Prophet are like the rain which falls on the ground -- of which a portion was fertile which benefited from the water and produced good crops and lot of fodder. However, there was another patch of it which was hard and retained water. Alla-h benefited people with it and they used the water for drinking, irrigation and for their animals. It (rain) reached the other patch of land, a sandy plain, which could neither store water nor grow crops or fodder. Similar is the example of a person who learns and benefits from that with which Alla-h has raised me. He learns it and teaches it to others. While the latter example is of that person who does not care about, not accepts the guidance of Allah with which I have been sent."

(Muslim kitabul fada'il bab biyan mithl ma ba'th bihinnabi[sa] minal huda wal 'ilm)

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MAJLIS ANSARULLAH, USA 32nd NATIONAL IJTIMA AND 21st MAJLIS SHURA 2013

Rafiuddin Malik, Qā'id Ishā'at (Publication)

The 32nd National *Ijtimā'* of *Majlis Anṣārullāh,* USA was held at Baitur-Raḥmān Mosque, Silver Spring, MD from Friday, October 4 to Sunday, 6, 2013. As is customary, the 21st *Majlis Shūrā of Majlis Anṣārullāh,* USA was also held during this time. By the Grace of Almighty Allāh, both the *Ijtimā'* and *Majlis Shūrā* were very successful, with a combined total attendance of more than 750 *Anṣār* from all over the USA which is the highest ever in any *Anṣār* National *Ijtimā', Alḥamdulillāh.* All the *Ijtimā'* and *Shūrā* sessions were held in the men's Prayer hall while the meals were served in a marquee erected at the outside grounds of the mosque; the breakfast was served in *Anṣārullāh* Hall. The men's Prayer hall was used for Prayers and Women's Prayer hall was used for accommodation. The indoor sports activities took place in the basement area of the Mosque while the outdoor sports activities were held at the outside grounds of the Mosque.

Among the salient features of the *Ijtimā'* and *Majlis Shūrā* were: opening and closing sessions; educational and sports competitions; *Talqīn-i-'Amal* sessions related to *Tablīgh, Tarbiyat,* and *Ta'līmul-Qur'an;* an interactive workshop on health; and presentations on *Anṣār's* role in *Tarbiyat* and matrimonial affairs. Following are some of the highlights of the various *Ijtimā'* events.

Opening Session

The opening session of the *Ijtimā'* started at 3:30 PM with the recitation of the Holy Qur'ān by Hāfiẓ Mubarak Kukoyi of Chicago East *Majlis. Ṣadr Majlis Anṣārullāh,* Dr. Wajeeh Bajwa, led Anṣār in recitation of the *Anṣār* pledge. Halim Chaudhry of Baltimore *Majlis* recited an Urdu poem of the Promised Messiah[as]. In his welcome address, *Ṣadr Majlis* welcomed attendees to the 32nd National *Ijtimā'*. He then read the message which Ḥaḍhrat Khalīfatul Masīḥ V[aba] had specially sent for *Anṣār Ijtimā'*. In his message, which *Ṣadr Majlis* read word by word, Ḥazoor reminded all Anṣār about their responsibilities which include remaining steadfast in adversity, honoring their covenants, and being loyal to the cause of Allāh. *Huzoor* also reminded *Anṣār* to remember Allāh and stay at the path of righteousness even after the *Ijtimā'*. In his message, Huzoor emphasized understanding and following the great example of the Holy Prophet[saw]. Finally, Hazoor instructed all *Anṣār* to recite the Holy Qur'ān daily, be punctual in the five daily Prayers, and spread the message of Islām using all our abilities. After reading Hazoor's message, *Ṣadr Majlis* concluded his welcome address by requesting all *Anṣār* to pay special attention to their responsibilities as laid down by *Khalīfatul Masīḥ* and also to ponder over 10 conditions of *Bai'at. Ṣadr Majlis* then invited respected *Amīr Jamā'at,* USA, Dr. Ahsanullah Zafar, for the inaugural address.

In his opening address, respected *Amīr* started with referring back to Hazoor's message which *Ṣadr Majlis* had just read. Respected *Amīr* reiterated that message and also mentioned about *Ṣalāt* and *Du'ā.* He emphasized that *Anṣār* should not only be punctual in five daily Prayers but also should be more regular in *Nawāfil,* especially *Tahajjud* Prayers. Respected *Amīr* also shared with all Anṣār that Hazoor has instructed that the USA *Jamā'at* should start thinking about establishing a *Jāmi'a* in the US. Respected *Amīr* requested all *Anṣār* to pray for this consideration and to also share any ideas about where the *Jāmi'a* should be established. He requested that if there was a suitable and cost effective building available for sale, it should be brought to his attention. At the end of his address, respected *Amīr* led members in silent prayers.

Shūrā Proceedings

Majlis Shūrā proceedings took place on Friday immediately after the opening session and then continued on Saturday evening. In the Friday session, last year's approved proposals and implementation reports were presented by *Qa'id Umūmi,* Maqbool Tahir. New proposals that were not selected for discussion and those selected for discussion were presented to the *Shūrā* body. Three

of those selected for discussion were presented to the *Shūrā* body. Three subcommittees were formed for deliberations on proposals that were accepted for discussion. The subcommittees were *Tablīgh*, Finance, and *Tarbiyat. Ṣadr Majlis* also appointed a Chairman and a Secretary for each of the subcommittees. The subcommittees met and deliberated on their respective proposals until late on Friday night; all committees prepared comprehensive reports with recommendations.

The second session of *Shūrā* was held on Saturday at 8:00 PM. Elections for *Ṣadr Majlis* and *Nā'ib Ṣadr Ṣaf Dom* were held. *Nā'ib Amīr, Imām* Naseem Mahdi, conducted the election proceedings. The final session of *Shūrā* started at 9:00 PM. The chairman of each of the aforementioned subcommittees presented their reports. The recommendations were deliberated by the *Shūrā* body. The recommendations were submitted to Ḥadhrat Khalīfatul Masīḥ V[aba] for approval. The final *Shūrā* session ended at 10:30 PM.

Educational Competitions

Many educational competitions including recitation of the Holy Qur'ān, *Darsul-Hadīth,* impromptu speech, general knowledge, and observation and recall took place during the *Ijtimā'*. If there is one thing to be said about *Anṣār Ijtimā'*, it is that the *Anṣār* Education competition starts on time! Promptly at 9:00 AM on a crisp but sunny October morning, the session got underway with the Recitation of the Holy Qur'ān competition. The Recitation of the Holy Qur'ān competition this year was based on the recitation of verse 36 of *Sūrah Al-Nūr* (Chapter 24).

Next up was the nerve wrack

Next up was the nerve wracking Impromptu Speech competition; the competitors were randomly provided one out of the possible eighteen topics. A couple of the competitors were brave enough to start by saying that it was stressful standing at the podium. A *Nāṣir* was honest to say that if they had paid more attention to the *Anṣār* syllabus material then the competition would have been much easier! Studying the syllabus was just one lesson for the audience to learn from the competitors. We were reminded of our promises about the Conditions of *Bai'at.* A *Nāṣir* made the very touching observation that he felt saddened that we needed to be reminded by our beloved Hazoor's to listen to his Friday sermons. Another *Nāṣir* reminded us that our prayers to Allāh during good times provides us access to an "ATM of prayers" in bad times.

Next came the *Darsul-Ḥadīth* competition with the competitors reciting and providing commentary on the *Ḥadīth* "Prophet of Allāh[saw] stated that a person who desires that Allāh grants acceptance to his prayers at the time of difficulties and distresses should pray abundantly at the time of ease."

For the Religious and General Knowledge competition, the organizers continued with an web-based system accessed by a laptop or smart phone. The website is specially designed for multiple teams to receive the questions and in a timed session answer their response in a multiple choice format. There was a wide range of interesting religious and general knowledge questions. Each team was comprised of four participants—larger regions could have multiple four-person teams—however, this meant that there were more teams competing than in past years and unfortunately we had a long delay as it seemed we had overwhelmed the website! Ultimately we managed to get started but not without some controversy as some of the teams could not access all the questions. While these teams were disappointed, everyone participated in good spirit, and when all was said and done there was a tie between two teams: the North East Region and the Great Lakes region. This was settled through a set of three additional tie-breaker questions.

Sports Competitions

Many sports competitions including Darts, Horse Shoe Toss, Basketball Hoops, 100 Meter Dash, Table Tennis, Tug of War, and Volleyball were held during the *Ijtimā'*. The weather remained pleasant and sunny on all three days of the *Ijtimā'* which allowed successful organization of the outdoor events. The contestants enthusiastically participated in the various sports competitions and vied with fellow *Anṣār* brothers in a most congenial atmosphere. Cheering crowds provided much encouragement to individual and team participants.

Sports Competitions commenced on Saturday morning at 6:45 AM. Competitions continued after the afternoon session and were completed on Sunday morning.

Each sports session was started with silent prayers. During the afternoon sports session on Saturday, in addition to providing cold water to

keep the contestants hydrated, Mango milk shake and fruit was also made available aplenty as refreshments for contestants and spectators.

Talqīn-i-'Amal Session on Ta'līmul Qur'ān

A *Talqīn Amal* session on *Ta'līmul Qur'ān* was held in the Sunday morning session. The objective of the session was to motivate and improve Anṣār in the study of the Holy Qur'ān and urge them to dedicate time to teach the Holy Qur'ān or enroll themselves in online classes as student to learn correct recitation, translation, and commentary. To facilitate the enrollment of students and teachers, a table was set up outside with forms and applications; members were reminded to enroll for classes via announcements 2-3 times a day.

During the session, the importance of learning and studying the Holy Qur'ān was stressed with references from the writings of the Promised Messiah[as] and Hazoor's Friday Sermon.

A few testimonies by *Anṣār* who attended the online *Ta'līmul Qur'ān* class for correct recitation and benefited from it were presented. At the end of the session, *Anṣār* were urged to pray to Allāh to enlighten ourselves and enroll in *Ta'līmul Qur'ān* classes as student or teacher.

Talqīn-i-'Amal Session on Tarbiyat

A interactive *Talqīn Amal* session on Tarbiyat (Cell Phones & Social Media and our children– "... Curse of the Internet") was held in the Sunday morning session. The session was hosted by Muhammed Owus, *Qā'id Tarbiyat* and Imran Hayee, *Nā'ib Ṣadr Ṣaf Dom.*

First, Muhammed Owus introduced the topic and mentioned that Hazoor has instructed *Majlis Anṣārullāh* to take on this issue and make programs such that our future generations can be saved from the harms of the Internet. Following that instruction, two interactive workshops were held in regional *Ijtimā'āt* of Gulf States and Midwest regions.

After the introduction, Imran Hayee presented five scenarios that highlighted cell phone and email issues that children from ages 8 through 14 might raise with their parents and solicited the audience's response.

The session was on the whole very interesting and informative. It is our hope and prayer that the session will be a source of blessing for the audience. Inshā'allāh.

Talqīn-i-'Amal Session on Tablīgh

A *Tablīgh Talqīn-i-'Amal* session was held on Sunday at 10:20 AM. *Qā'id Tablīgh*, Syed Sajid Ahmad, was out of country, the session was conducted by Muhammad Dawood Munir, National Auditor of Majlis Anṣārullāh, USA, along with Imām Shamshad A. Nasir. It was emphasized that the objective of the session was to motivate *Anṣār* towards *Tablīgh* activities specifically by presenting some of the activities that are being carried out in various *Majālis* and to learn from their experiences and then implement those methods of *Tablīgh* that these *Majālis* have successfully employed.

Representatives from three *Majālis*—Dallas, LA Inland, and Silver Spring—shared their experiences in *Tablīgh* and what worked for them in this arena.

Imām Shamshad A. Nasir stressed that we should not be making excuses to not do *Tablīgh*. He said that there is no magic to doing Tablīgh; the only magic is *Bismillah*. He invited *Anṣār* to begin *Tablīgh* with the name of Allāh. He also said that the language is not the problem. He gave an example of an Aḥmadī who did not know Dutch but that did not prevent him from doing *Tablīgh* in a foreign country. He also pointed out that we were lacking in prayers. He emphasized the importance of one-on-one *Tablīgh*.

The session ended after a Q&A session in which *Anṣār* offered comments and shared their experiences in *Tablīgh*. *Imām* Shamshad A. *Nasir* offered answers to many questions from *Anṣār*.

Health Workshop

A presentation and panel discussion on "Lifestyle and Nutrition" was moderated by *Qā'id Dhahānat wa Ṣihat-i-Jismānī* (Health), Dr. Tanvir Ahmed. A panel consisted of Dr. Mamoon Bukhari and Dr. Mansoor Qureshi offered their insights on the topic as it pertains to *Anṣār*.

Information presented was based on science as well as the teachings of Islām. Examples with respect to the conduct and advice of the Holy Prophet[saw], the Promised Messiah[as], and *Khulafā'-i-Aḥmadiyyat* were given.

After the presentation and panel discussion, about an hour was spent on Q&A. *Anṣār* asked numerous questions on various aspects of lifestyle and

nutrition and some offered their experiences and insights.

First Aid Clinic

A clinic was staffed round-the-clock by these physicians: Dr. Tanvir Ahmed, Dr. Mamoon Bokhari, Dr. Rafi Malik, and Dr. Rizwan Qadir. Dr. Ashraf Meelu graciously allowed the team to use his facility for the clinic. Medications, first aid, and referral to hospitals were provided to *Anṣār*. About 100 flu shots were administered free-of-charge.

Presentation – Anṣār as Role Models for Future Generations

In the Saturday afternoon session, Nasir Mahmood Malik, National Secretary Ta'līm, gave a presentation on the topic of "How can Anṣār be seen as role models for the future generation?" He started his presentation with verses 8 and 9 of Chapter 98 (*Al-Bayyinah)* of the Holy Qur'an that relate to those people who do good deeds and always seek pleasure of Allāh, the Almighty.

He explained that *Anṣār's* behavior and life style should be such that it stands out for our youth and that we should follow an ideal path of acting upon ten conditions of *Bai'at* laid out by the Promised Messiah[as]. He stated that as role models, we should openly recognize our flaws and try to improve upon those in our lives. He then opened the floor for the audience to share their memories and observations from their youth in regards to the *dealing of Anṣār of that time. A number of Anṣār* members related their experiences and memories from their childhood and youth as to how they saw *Anṣār* of their time act as role models.

The presenter also reminded that *Anṣār* should be consistent in their private and public lives. He emphasized that *Anṣār* should realize that the context for our younger generations has changed and we all need to understand the environment around us. Anṣār need to understand what kind of legacy we should be leaving behind. Presenter also exhorted the attendees that *Anṣār* needed to return back to the basics including listening to Hazoor's Friday sermons and then discussing it with our children and families, studying books of the Promised Messiah[as], visiting mosques more often with our children, and striving for continuous improvement in our lives.

Presentation – The Role of Anṣār in Matrimonial Affairs of their Children

In the Sunday morning session, Dr. Wajeeh Bajwa, *Ṣadr Majlis Anṣārullāh*, USA gave a presentation on the topic of "Role of Anṣār in Matrimonial Affairs of their Children." *Ṣadr Majlis* started his presentation with Arabic sermon which is delivered on the occasion of the solemnization of a Muslim marriage. He then expounded on excerpts taken from Ata Ullah Kaleem's article "Marriage in Islām" published in Review of Religions, November 1992. *Ṣadr Majlis* engaged *Anṣār* audience in an interactive session by presenting multiple scenarios from the above-mentioned article focusing on the noble relationship that should exist between a husband and wife following the beautiful teachings of Islām.

Anṣār actively participated in the interactive discussion and provided their feedback by a show of hands. At the end of the session, *Ṣadr Majlis* gave brief introduction of the role of *Rishta Nātā* department and encouraged *Anṣār* to use such services in the matrimonial affairs of their children.

Concluding Session

The concluding session of the *Ijtimā'* started on Sunday at 11:30 AM and was presided by respected *Amīr Jamā'at* USA, Dr. Ahsanullah Zafar. The session started with the recitation of the Holy Qur'ān by Abdul Rauf Rafique of Phoenix Majlis followed by the recitation of an Urdu poem of the Promised Messiah (may peace be on him) by Pervaiz Khan of Detroit Majlis. Prizes were distributed among the performing *Majālis* and *Anṣār.*

Ṣadr Majlis Anṣārullāh, USA, Dr. Wajeeh Bajwa, presented a comprehensive annual report that outlined accomplishments and salient activities of the *Majlis* throughout the year and the challenges ahead. *Ṣadr Majlis* explained the purpose, workings, and the results of various activities. The report showed that most of the yearly goals and objectives were achieved for each department. *Ṣadr Majlis* covered the activities of all the departments and made the audience aware of the important activities being carried out in each one of them. He then presented the names of *Anṣār* who passed away during the year. He thanked all the volunteers who made the *Ijtimā'* a success. *Ṣadr Majlis* reported that the official registration for the *Ijtimā'* was 752 which is the highest ever in any *Anṣār* National *Ijtimā', Alḥamdulillāh.*

In his concluding address, the respected *Amīr Jamā'at*, USA, Dr. Ahsanullah Zafar, started out with the subject of sacrifice by stating that

Anṣār has sacrificed their time to gather here for a blessed purpose and have spent three days with each other building brotherhood and unity. He said that after going back from the *Ijtimā'*, *Anṣār* should continue to reflect on the blessings of this *Ijtimā'* and the spirit of brotherhood which they have developed and unity which they have shown. After his concluding address, respected *Amīr* requested *Ṣadr Majlis* to lead *Anṣār* in reciting *Anṣār* pledge. The session concluded with *Anṣār* pledge led by *Ṣadr Majlis* and silent prayers led by the respected *Amīr Jamā'at*, USA.

Acknowledgement:

The following members contributed to this report:

Imran Hayee, Imran Mudassar, Malik Mubasher Ahmad Satkohi, Maqbool Ahmad Tahir, Mohammed Owusu, Musawwir Momen, Syed Fazal Ahmed, and Syed Tanvir Ahmad.

Prizes and Awards:

At this point, it will not be fair if all of those who participated in the various competitions held at the *Ijtimā'*, are not recognized. Although, all of them deserve recognition and prayers, a list of ranked positions is given below.

Educational Competitions Awards

Recitation/Memorization of the Holy Qur'ān

1st: Abdul Rauf Rafique (Phoenix)
2nd: Mubashir Majoka (Rochester)
3rd: Naeemullah, (Philadelphia)

Darsul-Ḥadīth

1st: Irfan Alladin (Long Island)
2nd: Faheem Qureshi (Baltimore)
2nd: Faheem Qureshi (Baltimore)
3rd: Mansoor Qureshi (Detroit)

Impromptu Speech

1st: Irfan Alladin (Long Island)
2nd: Mansoor Qureshi (Great Lakes)
3rd: Faheem Qureshi (Baltimore)

Religious and General Knowledge

1st: Great Lakes Region (Mansoor Qureshi, Perwaiz Khan, Muzaffar Mahmood, Khalid Ahmad)
2nd: Northeast Region (Nasir Khan, Mubashir Majoka, Tahir Khokhar, Naveed Malik)
3rd: Virginia Region (Zamir Mirza, Navid Aslam, Qamar Ijaz, Gulzar Ahmad)
3rd: Gulf States Region (Mubashir Ahmad, Naseer Tahir, Mahfooz Sheikh, Tariq Malik)

Essay Writing Competition

1st: Suhail Kausar (Dallas)
2nd: Maqsood Ahmad (Milwaukee)
3rd: Nooruddin Anwar Noori (Willingboro)

Sulṭānul-Qalam Awards

1st: Faheem Younus Qureshi (Baltimore)
2nd: Imran Hayee (Minnesota)

Sports Competitions Awards:

100 Meters Sprint Competition – Safe Awwal

1st: Imtiyaz Rajayki (Philadelphia)
2nd: Khalid Khan (Laurel)
3rd: Qadeer Malik (LA East)

100 Meters Sprint Competition – Safe Dom

1st: Baba Trawalley (Research Triangle)
2nd: Amir Malik (Houston South)
3rd: Alfa Bah Ahmadu (Zion)

Horse Shoe Toss

1st: Iqbal Ahmad (New York)
2nd: Rasheed Ahmad (New York)
3rd: Jawad Ahmad (Oshkosh)

Darts

1st: Jawad Ahmad (Oshkosh)
2nd: Khalid Ahmad (Detroit)
3rd: Ahmad Dard (Research Triangle)

Basketball Hoops

1st: Siddique Rahim (New York)
2nd: Masood Ashraf (Fitchburg)
3rd: Muzaffar Chaudhry (Fitchburg)

Tug of War

1st: Northeast Region (Captain Laeeq Khan)
2nd: Detroit (Captain Maqbool Tahir)

Table Tennis Singles

1st: Iqbal Rana (LA East)
2nd: Anwar Rafiq (Dallas)
3rd: Naseem khan (Detroit)

Volleyball

1st: Great Lakes (Captain: Abdul Ghani)
2nd: Central East (Captain: Waqar Malik)
3rd: Virginia (Captain: Muhammad Mahmood)

Finance Awards

Meritorious Service in Finance

Abdul Latif Mahmud (Cypress-Houston)
Iftikhar Ahmad Khan (North Virginia)
Ramazan Ul Haq Jattala (LA East)
Mazhar ul Haque (LA Inland)
Zafar Tahir Ahmad (Kentucky)
Saad Ahmad Mian (Oshkosh)
Saeed Ahmad (Willingboro)
Mubashir Ahmad Mirza (Central Jersey)

Service to Local Majlis in Finance

Central East:
Naseem Mahmood Bajwa (Lehigh Valley)

Central West:
Mirza Muhammad Yunus (Bay Point)
Muhammed Idrees Munir (Silicon Valley)

Great Lakes:
Ahsan Shemaz Syed (Columbus)
Zia Nasim Zaidi Syed (Dayton)
Muhammad Shahid Mahmood (Detroit)

Gulf States:
Malik Mohammad Altaf (Austin)
Asim Shahzad (Houston South)

Headquarter:
M Ikram Chaudhary (Silver Spring)

Midwest:
Tanveer Ashraf (Minnesota)
Arif Qureshi (Zion)

New York:
Irfanullah Sikder (New York)

North East:
Muzaffar Ahmad (Albany)
Rashid Ahmad (Boston)
Muzaffar Ahmad Chaudhry (Fitchburg)

South East:
Arif Mahmood Ahmed (Georgia-Carolina)

South West:
Munir Ahmad Malik (Phoenix)
Moyenuddin A Sirajee (San Diego)

Administrative Awards

First to register Online for the Ijtimā'

Sadaqat Mahmood (Milwaukee)

Service to Local Majlis Award

Mubarik Ahmed Khan (Detroit)
Mohammad (Jonathan) Abdul Ghaffar (LA East)

Best Da'i Ilallāh Award

Mahmood Ahmad Mirza (Columbus)
Khadim Hussain Shah (Bay Point)

Meritorious Service Awards:

Munawar A. Saqib (Qā'id Māl)
Maqbool A. Tahir (Qā'id 'Umūmī)

Life Long Service Award

Nasir Mahmood Malik (Ṣadr Majlis Anṣārullāh, USA – 2000-2005)

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PAY ZAKAT

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HADITH

Hadhrat Hasan bin 'Ali[ra] bin Abu Rafi'a[ra] relates that Abu Rafi'a[ra] told him that the *Quraish* sent him (as their ambassador) to the Messenger[saw] of Allah. When I saw the Messenger[saw] of Alla-h, Islam penetrated into my heart. He said: "O Messenger[saw] of Allah! By Allah, I will never return to them. The Messenger[saw] of Allah said: I do not violate an agreement and I do not hold an ambassador. Rather, you go back. If the feelings you have right now (about Isla-m), remain the same (when you return home), then you can come back.' He[ra] says: 'So, I went back and later came back to the Holy Prophet[saw] and accepted Islam.' "

(Abu Dawud kitabul jihad bab fil imam yastajin bih fil 'ahud)

Hadhrat Hudhaifah bin Yaman[ra] relates, "I could not take part in the Battle of Badr because I along with my father, Husail, went forth (to Medina) and the infidels of *Quraish* caught us. They said, 'Certainly, you are determined to go to Muhammad[saw]?' We told them that we do not intend that, rather, we intend to go back to Medina. So they took a pledge and pact of Alla-h from us that we will certainly turn back to Medina and would not participate in battles alongside Muhammad[saw]. We came to the Messenger[saw] of Allah, and told him[saw] the whole story. He[saw] said: 'You go back (to Medina). We will fulfill our pledge and seek help from Allah against them.' "

(Muslim kitabul jihad walsair bab al-wafa bil 'ahd)

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THE AHMADIYYA MUSLIM COMMUNITY CELEBRATES ITS NEW CULTURAL OUTPOST IN KENNER

By **Juliet Linderman, NOLA.com | The Times-Picayune**
Email the author | **Follow on Twitter**
on November 16, 2013 at 4:49 PM, updated November 16, 2013 at 5:43 PM

One of the oldest chapters of the **Ahmadiyya Muslim Community** in the country on Saturday celebrated the grand opening of its brand new Kenner community center, in a celebration studded with some of the most influential political leaders in the New Orleans metro area and the state.

After Hurricane Isaac ravaged the Muslim sect's Kenner campus, the group turned its attention to a former office building on 38th Street, which will now serve as the community's cultural, social and religious nucleus.

To help celebrate, U.S. **Sen. David Vitter** delivered a keynote speech in which he praised the Ahmadi community, whose motto – boldly displayed at the entrance of the new community center – is "love for all, hatred for none." "This community center personifies so many important things about all of us and our shared American experience," Vitter, R-La., said. "It personifies one of the many things that makes America great, being a nation of immigrants, a nation of folks coming from around the globe and uniting in peace around common principals of freedom, particularly religious freedom.

"Obviously with all the conflicts in the world, including the conflicts involving violent Islamic extremism, your community's message is more important now than ever before," Vitter continued. "I'm here to thank you and encourage you in that practice and that articulation of that vision of peace and religious tolerance."

Ahmadiyya is an Islamic revivalist movement founded in 1889, and the Ahmadiyya Muslim Community its oldest and largest organization, whose membership includes tens of millions of people and spans 200 countries. There are 74 chapters in the United States; the New Orleans chapter, which includes Ahmadis from Alabama and Mississippi, was formed in 1924. They built their first community center in 1970, but opted to demolish it after Hurricane Isaac caused massive damage. They've spent the past year building out the new campus, which features spaces for prayer, conference rooms, several lounges and a library. The center is open 24 hours, and welcomes people of all cultural and religious backgrounds.

The New Orleans Chapter president, Mobashir Ahmed, said the Ahmadi community is growing.

"Every year, the community gets bigger and bigger, in Kenner and across Louisiana," Ahmed said. "Our membership now is roughly 100 families, about 250 people."

The Chapter's vice-president, Mobashir Solangi, said the community center is a place that provides a safe, positive and supportive cultural and religious space for Ahmadis across the Gulf South, many of whom settled here after fleeing persecution in their countries of origin. Many Ahmadiyya Muslim Community members come from Pakistan, where the government declared Ahmadis non-Muslim, and has for decades violently suppressed them.

"We have a growing community," Solangi said. "We believe in America, we are loyal to our country and we want our children to grow up feeling like this is their homeland. A lot of us come as immigrants, and [the community center] is a place to keep our identity, keep our children in line with our culture, our values and our community."

Indeed, for 28-year-old Kenner native Sadiha Ahmed, the Ahmadiyya Muslim Community Center has helped her understand her own identity. Born in the United States, Ahmed's parents immigrated from Pakistan 35 years ago.

"It's interesting being a first-generation American. We struggle with our identities. We are not looked at as Americans by Americans, and we are not looked at as Pakistanis by Pakistanis," Ahmed said. "But having a support system – elders to help us maintain our traditions and younger people who understand these struggles – that's why it's so important to have a Muslim community. Being here, we have religious freedom, and we have a community center to call our own."

Among the notable speakers at Saturday's dedication ceremony were former Lt. Gov. James Fitzmorris, and Kenner Mayor Michael Yenni and Jefferson Parish President John Young, both of whom issued proclamations commemorating the new community center. U.S. Attorney Kenneth Polite, and his predecessor Jim Letten, were also in attendance, as well as FBI Special Agent in Charge Mike Anderson.

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ANNOUNCEMENT

The readers of the Gazette are requested to send good quality articles and poems for the special issues of the Gazette which will be published in 2014. The articles should arrive to the Editor by the date mentioned with each issue. Thank you. (Editor)

(1) Musleh Mau'ood[ra] Number — January 10, 2014
(2) Masih Mau'ood Number[as] — February 10, 2014
(3) The Holy Prophet[saw] Number — March 10, 2014
(4) Khilafat Number — April 10, 2014

TaQWA

Department of Taleemul Qur'an & Waqf-e-Ardhi

Ahmadiyya Muslim Community, USA

In the words of the Promised Messiah[as]

Quran is like an Enlightening Sun for the Inner Eye

"Of all the revealed books which we find today, it is only the Holy Quran whose claim to having been revealed from God is established on the strength of irrefutable arguments. The principal it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God and to emphasize the perfection of the attributes of the One and Only God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect, or shortcoming or any other aspersion to be cast against the Holy Creator. It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as establish its truth. It proves its objectives and purports with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation, all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquettes which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart."

[Roohani Khazain Vol. 1: Braheen-e-Ahmadiyya, pp. 81-82]

Urgent Need for Volunteers

With the grace of Allah, TaQWA, the National Department of Taleemul Qur'an and Waqf-e-Ardhi has embarked on various initiatives to inspire, educate, and mobilize members of Ahmadiyya Muslim Community to further its objectives. Currently, TaQWA is in urgent need of bright, capable, and dedicated members for IT and non-IT (Information Technology) roles such as project managers, administrative support, marketing, communications, content producers, graphic experts, videographers and LAMP developers with strong understanding and experience of Linux, Apache, MySQL, PHP. In general, members are expected to volunteer 5-20 hours monthly depending on the job and can work remotely from home. to volunteer 5-20 hours monthly depending on the job and can work remotely from home. Please volunteer by completing the form provided on the website or email sajid@microagility.com. Jazak Allah.

Inspire | Educate | Mobilize

Stories of the Prophets

Hadhrat Hud[as]

"I have indeed put my trust in Allah, my Lord and your Lord. There is no creature that moves on the earth but He holds it by the forelock. Surely, my Lord stands on the straight path." (Chapter 11, Verse 57)

The successor to Hadhrat Nuh[as] was Hadhrat Hud[as]. Hadhrat Hud[as] was divinely commissioned for the guidance of the people of Ad who were situated in Arabia in a territory called Ahqaf. The people of Ad were rich and powerful. Their main occupation was agriculture. They lived on a fertile tract of land and awaited the rains in order to sow their crops. They were an advanced people who had fallen into the habit of Shirk. Hadhrat Hud[as] called them to worship the One true God. He told them that Allah would bring upon them even more prosperity but they would not listen. They answered back that he had gone mad and that he should provide proofs of the existence of this One God. Finally Hadhrat Hud[as] asked Allah to decide the matter between him and his people. He warned his people that a great punishment would overtake them. Allah set upon them a great sand storm that blew for seven days. It destroyed them and their mighty dwellings.

Hadhrat Salih[as]

Who was Hadhrat Salih[as] and what was his association with the ancient city of Petra? According to the Qur'an, Hadhrat Salih[as] was sent to the people of Thamud sometime before the coming of Hadhrat Ibrahim[as]. The Thamud were residents of Madain Saleh (also know as Al-Hijr) and Petra. UNESCO has praised Petra as "one of the most precious cultural properties of man's cultural heritage"(Wikipedia, Petra). On the other hand, the Holy Prophet[saw] advised his followers while passing through Al-Hijr, "Do not enter the dwelling of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you" (Bukhari). This makes one wonder if the people of Thamud were great architects or were they a people that Allah had cursed?

Hadhrat Salih[as] was sent to the people of Thamud to preach the Oneness of God. The powerful people of Thamud lived luxurious lives. His people were haughty and rejected his message. They accused him of being bewitched because they could not find any other flaw in his pious character. When they saw that their evil insinuations were not working on Hadhrat Salih[as], they attacked his weak followers. But it wasn't long before they found these weak followers like the courageous lions of Allah. They may have been weak in the worldly realm but they certainly were not weak in the spiritual realm. Next, the people of Thamud plotted on hurting the she-camel of Hadhrat Salih[as]. This ordinary camel was used as a method of transportation for Hadhrat Salih[as]. He would go on this camel to preach Allah's message to all the people. Since this camel was used for the special purpose of Tabligh, Allah had made this camel sacred. Hadhrat Salih[as] made everyone aware of this and warned them that any hindrance or damage done to this sacred camel would be a direct invitation for Allah's wrath. Alas, they did not heed these words and they hamstrung the camel. Allah's punishment descended on them in the way of a terrible earthquake. They could not have imagined that their mighty dwellings and their advanced civilization would become like broken straw in a short time. In the end, the people of Thamud were rich and built great feats of architecture. They carved unbelievable monuments and tombs in the middle of the desert. They made their cities' oasis' for their people and were masters of trade. But all their wealth and power could not save them from their own arrogance which incurred the wrath of Allah. The amazing buildings of Petra are a piercing reminder to all Muslims to always fill our hearts with the remembrance of Allah.

Attia Tul Haq, Austin

Dear Respected Members:

Assalamu alaikum wa rahmatullahe wa barakatuhu.

With the grace of the Almighty Allah, the New York Jama'at has printed its 26th annual calendar for 2014. The theme for this year's calendar is "**Is Qur'an the word of God?**". As in previous years, we have invested great efforts to make the calendar attractive, useful and accurate.

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Kindly pray for the success of the 2014 Calendar and the people who worked diligently to produce it. Since there wasn't any sponsorship, only a limited amount of Calendars were printed. May Allah reward them all. Ameen. The main reason why we have finished printing the Calendars in the month of December is because we hope that you may utilize the calendars as a form of tabligh by giving them to your non Ahmadi friends and neighbors. We wish you a blessed and prosperous New Year.

Jazakumullah!
Wassalam.

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Boletín Oficial de la Comunidad Ahmadía del Islam, USA - Una publicación cuatrimestral, espiritual y educativa

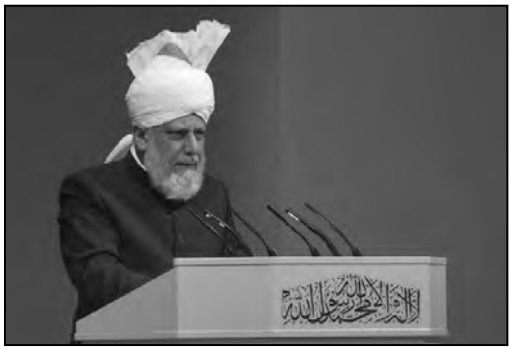
La crisis de Siria

Resumen del Sermón del Viernes pronunciado por Hazrat Khalifatul Masih V

Los áhmadis aceptan al verdadero y ferviente seguidor del Santo Profeta (saw) y, siguiendo a su maestro, que llegó a conectar al hombre con Dios y establecer la fraternidad, deben realizar abundantes plegarias para que el mundo se libre de la destrucción. No disponemos de otros medios. La crisis de Siria en particular puede conducir a los países árabes a la devastación si las potencias extranjeras se involucran en el conflicto. Lo único que podemos hacer es advertir al mundo sobre sus terribles consecuencias, y eso es lo que estamos haciendo. Hazrat Jalifatul Masih dijo que se ha advertido en lo posible a los líderes y políticos del mundo en este sentido y los miembros de la comunidad también se han unido a él en la difusión del mensaje.

Es muy lamentable observar que a pesar de que en el pasado este desastre fue provocado por otros, la desgracia actual, que comenzó en Siria hace dos años y medio, haya sido provocada por los propios musulmanes, y esté adquiriendo proporciones cada vez mayores. Según diversas estimaciones, ya han perecido más de cien mil almas, y se cuentan por millones los que han perdido sus posesiones. Toda la zona ha sido destruida por las bombas y ya no queda ningún lugar seguro.

En Egipto, el gobierno fue derrocado en pro de los derechos de las masas. Se dijo que el gobierno no respetaba los derechos de los ciudadanos y que también estaba persiguiendo a la población.



Es cierto que la postura del régimen egipcio anterior no era la correcta. Sin embargo, tras ser derrocado, fueron los extremistas los que llegaron al poder. A este respecto, las grandes potencias mundiales mostraron su preocupación por el curso de los acontecimientos.

Los musulmanes deberían mostrar incluso ahora su sentido del honor. Sin embargo esto soló ocurrirá cuando se instaure el *Taqwa* (la rectitud) en los corazones de los gobernantes, así como en el de las masas, y juntos no sólo declaren su amor por el Santo Profeta (saw) sino también hagan esfuerzos para poner en práctica su ejemplo modélico, y cuando los gobernantes y ciudadanos sientan el dolor del Santo Profeta (saw) e intenten seguir sus enseñanzas.

El Santo Profeta (saw) amonestó igualmente a las masas sobre sus responsabilidades. Dijo que después de él llegaría una época en que la gente vería usurpados sus derechos, mientras que otros disfrutarían del favoritismo. Además, la gente vería cosas que considerarían incorrectas. Se le preguntó cómo deberían actuar en aquel momento. Respondió que en tales momentos se debería cumplir con los derechos de los gobernantes y pedir a Dios por los propios derechos.

Hazrat Jalifatul Masih dijo que para estar a salvo de la retribución divina, la persona debe cumplir con sus deberes y obligaciones y, dejando la cuestión del gobernante en manos de Dios, debe dedicarse a las oraciones. Sólo se permite desobedecer al dirigente en el caso de contravenir claramente la Sharia. De hecho, esta instrucción no se refiere al tipo de edictos de *Kufr* como los que se promulgan en Pakistán contra los áhmadis, a los cuales les está prohibido recitar el Kalima , ofrecer la oración o decir salaam (saludo).

Hazrat Jalifatul Masih pidió a Dios para que nos ayude a que este mensaje llegue a los líderes musulmanes y también a los países occidentales y otras grandes potencias. Como se mencionó anteriormente, Hazrat Jalifatul Masih transmitió este mismo mensaje a través de diversos medios para informar que no es inverosímil que una acción contra Siria termine involucrando a todo mundo. Los áhmadis de todo el mundo, cuya obligación es mostrar lealtad a su patria, deberían alertar a los políticos de su país sobre este peligro.

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Del Sagrado Corán

Llama al camino de tu Señor con sabiduría y una bella exhortación, y discute con ellos de la mejor manera posible. En verdad, tu Señor sabe mejor quién se ha extraviado de Su camino; y Él conoce a los que están rectamente guiados.
Si deseas castigar a los opresores, castígalos en la medida en que hayas sido perjudicado; pero si muestras paciencia, entonces, será en verdad mejor para los pacientes.
Y resiste con paciencia; ciertamente tu paciencia sólo es posible con la ayuda de Al-lah)

(C. 16, Vs 126-128)

Hadiz (Relatos del Santo Profeta (sa))

Yabir dijo: "El Mensajero de Al-lah (la paz y bendiciones de Dios sean con él) dijo: "He sido favorecido con cinco dones que no han sido otorgados a ninguno (de los profetas) precedentes. (1) Se me ha concedido prestigio y una gran influencia, que se extiende a una distancia de meses de viaje; (2) la tierra es una mezquita y un medio de purificación para mí; (3) se me ha permitido el botín de guerra, que no era legítimo para ningún otro de mis predecesores; (4) se me ha concedido el poder de intercesión; y (5) cada profeta anterior a mí fue enviado para su propia gente. En cuanto a mí, he sido enviado para toda la humanidad".

(Bujari)

Escritos del Mesías Prometido

Para una persona justa debería ser suficiente el hecho de que Dios no me ha destruido como a los falsos, sino que ha derramado, interna y externamente, tantas bendiciones sobre mi cuerpo y alma que se hace difícil enumerarlas. Era joven cuando proclamé ser receptor de la revelación divina, y ya he envejecido. Han transcurrido más de veinte años desde que hice mi primera proclamación. En este lapso, muchos de mis amigos y compañeros más jóvenes que yo han fallecido. Mas Él a mí me ha concedido larga vida y ha sido mi Sustentador y Protector en las dificultades. Decidme: ¿Son acaso éstas las características de los que imputan falsedades a Dios?

(Rohani Jazain, Vol. 11, pág. 50; Anyame Atham (El Fin de Atham)).

Mirza Ghulam Ahmad
(1835-1908)

El Islam: una nueva perspectiva

Desde sus orígenes en 1889, la Comunidad musulmana Ahmadía ha realizado un esfuerzo genuino y global por revivir el mensaje pacífico y verdadero del Islam, tal como fue enseñado por el Santo Profeta Mohammad[saw].Esta revitalización de las enseñanzas islámicas auténticas fue iniciada por el fundador de la Comunidad, Hazrat Mirza Ghulam Ahmadas quien dijo:

"La misión para la que he sido designado consiste en hacer desaparecer la brecha que existe en la relación entre el hombre y Su creación, y reemplazarla de nuevo por una relación de amor y sinceridad; y al permitir que la verdad se manifieste por sí misma, poner fin a las guerras religiosas y a la discordia, estableciendo así las bases para la paz".

Declaró, bajo la guía Divina, ser el Mesías Prometido y el Imam Mahdi, cuyo advenimiento era esperado en esta época por todas las grandes religiones del mundo.

Con este deseo de paz, nuestra Comunidad ha crecido y en la actualidad se halla establecida en 200 países, con 200 millones de seguidores. En Estados Unidos se halla presente desde el año 1920.

Nuestro lema es: Amor para todos, Odio para nadie

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El Santo Profeta Mohammad (la paz y las bendiciones de Dios sean con él)

¿Quién era el Profeta Mohammad (saw)?

El Santo Profeta, la paz y las bendiciones de Dios sean con él, fue el profeta fundador del Islam, a quien Dios reveló la última religión. Nació de una familia noble en el año 570dc, en la Meca (Arabia), y era descendiente del Profeta Abraham (la paz sea con él). El significado literal de la palabra "Mohammad" es "digno de elogio".

Su vida antes de su misión profética

Su padre, Abdul-lah, murió unos meses antes de su nacimiento y su madre falleció cuando tenía seis años. Después estuvo bajo el cuidado de su abuelo, Abdul Muttalib, el cual falleció dos años después. Posteriormente, su tío Abdul Talib, se hizo cargo de la custodia de Mohammad (saw).

A pesar de estas adversidades, Mohammad (saw), creció hasta convertirse en una persona honesta, solemne, veraz e inteligente. Ayudaba a su tío en sus negocios y, en ocasiones, le acompañaba en sus viajes a otras tierras.

Mohammad (saw) llevó una vida piadosa y sencilla. Era conocido por su voluntad de ayudar a los demás, y su carácter le otorgó el título de *As-Siddiq* (el más piadoso) y *Al-Amin* (el más digno de confianza).

Al cumplir los veinticinco años, Mohammad (saw) se casó con una respetable viuda, quince años mayor que él, llamada Jadiya. Ella se sintió tan impresionada por su noble carácter que puso a su disposición todas las riquezas y esclavos que poseía, que fueron liberados por él. El Santo Profeta (saw) repartió la mayoría de sus propiedades entre los pobres y los necesitados.

Revelación

Mohammad (la paz y las bendiciones de Dios sean con él) solía dedicar una gran parte de su tiempo al recuerdo de Al-lah (palabra árabe que se utiliza para referirse al Dios Único). Solía meditar en la cueva de *Hira*, a unas cuantas millas de distancia de la Meca. Con cuarenta años tuvo una visión en la que se le apareció el Arcángel Gabriel, quien le transmitió la primera revelación coránica de Allah con las siguientes palabras:

'Recita en el nombre de tu Señor, que creó. Creó al hombre de un coágulo adhesivo. ¡Recita! Pues tu Señor es el Más Noble, quien enseñó con la pluma. Enseñó al hombre lo que no sabía.' (S. Corán C. 96: V. 26)

Cueva de Hira, cerca de la Meca, donde el Santo Profeta (saw) meditaba a menudo y donde recibió su primera revelación coránica

Mohammad (saw) estaba tan desconcertado por esta experiencia que volvió apresuradamente a su casa y relató el suceso a su mujer Jadiya, la cual decidió llevarle a casa de su primo Warqa bin Naufal, un eremita cristiano.

Tras escuchar lo ocurrido Warqa dijo: "el ángel que ha descendido sobre ti es, sin duda alguna, el mismo que descendió anteriormente sobre Moisés." Se refería a la profecía del Deuteronomio 18:18 ("*Por eso, suscitaré entre sus hermanos un profeta semejante a ti, pondré mis palabras en su boca, y él dirá todo lo que yo le ordene*") que predecía el advenimiento de un gran profeta.

De hecho, este suceso marcó el comienzo de la misión de Mohammad (sa) (saw) como Profeta y Mensajero de Allah. Los versículos antes citados son los primeros versículos del Sagrado Corán que se revelaron a Mohammad (saw). Durante los siguientes 23 años se le reveló el Sagrado Corán por completo, y desde entonces su texto permanece inalterable, sin cambio alguno.

Su Misión

El Santo Profeta Mohammad (saw) predicó la unidad de Dios. Dijo que todas las religiones divinas predican el mismo mensaje de unidad de Dios, y que para lograr la paz, el hombre debe cumplir con sus obligaciones para con Dios y para con la humanidad. Mohammad (saw) ayudó a los pobres, liberó a esclavos, protegió a los débiles de la explotación y estableció derechos de igualdad para la mujer. Dijo a sus seguidores que debían conservar la paciencia ante las penurias, hacer plegarias a Dios y confiar en Él. Su misión era erradicar el mal y la desigualdad, y establecer el bien y la piedad en el mundo. Por ello el Corán se refiere a él como "una misericordia para la humanidad".

Conferencia sobre Tabligh

El 4 de noviembre del 2013 se celebró la segunda Conferencia Nacional de Tabligh anual en la mezquita Baitur Rahman de Maryland.

Este evento fue una excelente oportunidad para que los secretarios locales de Tabligh y presidentes de las Yamaats de todo el país pudieran intercambiar nuevas ideas, hacer frente a escenarios difíciles, y obtener inspiración sobre la difusión del mensaje del Islam Ahmadía.

Diez miembros del Departamento de Lengua Española asistieron al evento desde lugares tan lejanos como California. Hubo interesantes actualizaciones sobre el sitio web español, los medios sociales y la cuenta de Twitter, así como colaboraciones por parte del consulado, dispuesto a proporcionar clínicas gratuitas y servicios médicos a la población latina en los Estados Unidos.

Se han completado cuatro folletos editados con el español latinoamericano, que se hallan en imprenta. Se trata de "Yihad o Terrorismo" "La Comunidad Ahmadia" "Jesús el Hijo de María" y "Velo Islámico". Otros dos folletos,

"Por qué creo en el Islam" y "el Islam, una religión de paz" estarán listos para impresión en breve.

Hazrat Nusrat Jehan Begum, esposa del Mesías Prometido

El matrimonio del Mesías Prometido (as) ya fue anunciado hace cientos de años por el Noble Profeta Mohammad (sa). Este matrimonio bendito del Mesías Prometido (as) con Hazrat Nusrat Llehan Begum (ra) también le fue anunciado a través de muchas revelaciones. 'Nusrat Llehan' significa "Ayudante del Mundo", y verdaderamente encarnaba todas las cualidades que poseía. Era conocida como 'Ummul-Muminin' o 'Madre de los creyentes', o bien, como 'Ammallan', que significa 'Querida madre'.

Aunque su matrimonio bendito fue dispuesto por Al-lah, fueron los abundantes sacrificios y la dedicación de Hazrat Ammallan (ra) los que le granjearon el agrado de Al-lah y el éxito en su matrimonio. Solía ofrecer caridad con regularidad durante el mes de Ramadán y cocinaba la comida de *fidyah* para quienes eran incapaces de ayunar. Hazrat Ammallan (ra) trabajó arduamente en apoyo de la gran familia del Mesías Prometido (as).Las contribuciones financieras de Hazrat Ammallan (ra) son verdaderamente ejemplares. Vendió sus propias joyas en muchas ocasiones para cubrir los gastos de la Yamaat y se distinguió por enviar dinero a los presos musulmanes y de otras religiones que estaban en la cárcel debido a deudas financieras.

Pero lo que más demuestra su calidad de creyente era su fortaleza y paciencia .Fue sometida a pruebas con la pérdida de cinco hijos de su matrimonio, pero nunca expresó verbalmente su dolor. Después la muerte de su hijo Ahmad Mubarak, sólo expresó su aceptación de la voluntad de Al-lah. Poco después, el Mesías Prometido (as) recibió la revelación: "*Dios está muy contento*". Ante esta revelación, Hazrat Ammallan (ra) respondió: "Me siento tan feliz con esta revelación que no me hubiera importado que hubieran muerto dos mil Mubarak Ahmads."

Página oficial en Twitter y proveedor principal de información Islámica en español de la Comunidad Musulmana Ahmadía EE.UU.: @elislam_us	El mundo necesita un reformador. El Mesías ha llegado. ¿Preguntas o dudas? Para más información, visite: www.islamespaz.org

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